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DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE AND NEWS.

"LIBERTY, HOLINESS, LOVE."

S. K. L. AND G. E. E., EDITORS PRO TEM. BOSTON, SATURDAY, FEBRUARY 3, 1844. VOL. XXIII.—NO. 5.

For the Register.

THE EXCITEMENT OF THE TIMES AND OUR DUTIES IN RESPECT TO IT. NO. I.

We live in a period of great excitement. And this excitement is unaccompanied by any adequate cause; at least, it is not to be accounted for by any of those causes which have been usually regarded as essential to its creation. It exists in a period of profound peace; at a time when no great political evils are to be complained of; under a government more just and liberal than any that History records; in the midst of institutions of all sorts, that afford the widest scope to industry and talent in every department of life, and during the actual possession probably, of more civil, social, moral and religious blessings than were ever enjoyed, or even anticipated, by any other people, ancient or modern. It is noticable, also, that it exists at a time when there are circumstances and tendencies, growing out of the events, experience and light of the past, which will probably work out through natural channels the effectual amelioration of the evils that we most loudly complained of. The symptoms of this excitement are seen in a great degree of restlessness, anxiety, distrust, and dissatisfaction; at times breaking out in singular acts of fanatacism and passion. This state of feeling is not confined to one subject alone, but embraces many; it is not limited to what may be termed the accidents of things, but reaches down to their elements and first principles.—The whole social state; the entire moral law; the rights of property; the usages of trade; the obligations of labor; the lawfulness of punishment; of self-defence; and, we are not sure, but of self-existence; are gravely brought forward for examination, discussion, and agitation, as if they were new questions, just about to be introduced for the first time into society, and as if neither History nor experience had decided any thing with regard to them. But there is a more remarkable feature still in this matter.—These vital questions for the most part, are not taken in hand by men, who, from the vastness of their intellectual power and attainments, coupled with habits of long continued thought and large experience, are justly entitled to a careful hearing; nor are they put forth in grave treatises, or addressed to the sober intellect of the nation; but they are undertaken by persons of very moderate mental ability, and of little or no practical knowledge, and are discussed in the pages of some ephemeral reviews or newspapers, in the evident design of attracting the attention and sympathy of the popular mind. The present reformers of the world, as they desire to be called, are very fond of sinking the philosopher in the demagogue. They quit the study for the forum. Their favorite plan is to get up a society, or party, to carry out their views.—They are fond of lectures and speech-making. They advertise that Mr. Such-a-one will address the public on such a subject on such an evening. Some fifty to a hundred of the idle, curious, shallow, or discontented spirits, that are always floating upon the surface of society, are sure to be there. The object is stated, the subject discussed; popular and violent speeches are made, and the whole thing goes on to its consummation. The assembly gravely resolves that the object for which they are convened, is one of the most important that can occupy the attention of man; that the interests of humanity depend upon the adoption of the views they have now taken upon it; and that therefore, it is their duty to give to it all the strength of their individual ability. A president and vice president are appointed, and a committee of nine selected to solicit subscriptions and hunt up proselytes. In this way a party is formed, not a political but a moral one, and all the bigotry, heat and passion of a party are imposed upon the community. The most ardent and least scrupulous minds take the lead, the more calm and considerate withdraw or sit still; and the result commonly is, the loss of high motive and the exhibition of much vanity, extravagance and passion. Such, to a great extent, is the state of things among us, in respect to many very important matters. It is a state of agitation; of transition; of discontent at what is, of hankering after what is not. A thousand discordant views upon various vital questions are afloat; and, be they wise or absurd; be they tariff, popular rights, slavery, temperance, peace, capital punishment, mesmerism, homœpathy, puseyism, or transcendentalism,—they each and all have their peculiar knot of partizans, who agree in regarding them as the one thing needful for the regeneration of the world, and in carrying them on upon the principle of undying adherence to the cause they espouse, and no quarter to any other. If it were not melancholy, it would be amusing to notice the excess of enthusiasm into which men, otherwise calm and intelligent, suffer themselves to be drawn by this state of things around them. They seem to lose the very dispositions by which they have been distinguished all their lives, so that their best friends hardly know them. Let a man once become a member of the Anti Slavery Society, and he soon learns to believe that all the interests of humanity, near and remote, are bound up in that question. He can see nothing but this one subject; it takes the place within him of reason, thought and sentiment; he introduces it upon all occasions,—in a meeting expressly gathered to express the sympathies and conciliate the feelings of persons holding different opinions, or for purposes wholly distinct from slavery, as well as in anti-slavery meetings themselves. He proscribes his personal friends and most of all the friends of the cause he espouses, if they cannot go with him to the full extent of his own views. He proscribes the constitution and laws, and even religion itself. Either or all of them would not be too great a sacrifice for him, provided he might thereby ride in triumph to the goal of his wishes. His simple object seems to be the thing itself, the mode by which he is to arrive at it, a matter of great indifference. And so it is with the leaders of most of the other favorite projects of the day. They all magnify their office; they all show too great a disregard of other interests that are no less important than their own,—are too greatly excited, too uncharitable, too bitter in their feelings.

Now there are many amongst us who consider this singular state of things as constituting the particular glory of our age and country. They regard it as an indication of a freer development of the moral powers of man; of a deeper realization of the wants and defects of society; of a more sincere and earnest desire to purify and exalt the social state. We do not mean to deny that such are among the causes which have produced the effects to which we have alluded; at any rate, it is pleasant to think so. But we cannot in honesty regard them as the principal ones. There is an unhealthy appearance in the movements of the present time, a certain hot-bed aspect, which will not allow us to consider them as the genuine products of a natural soil. Great and wholesome changes in the political or social state can only be effected at a time when there has been a very considerable advancement in the intelligence and moral purity of the body public. Now has this been the cause with us. Is it not true that public morals have been essentially deteriorated amongst us within the last few years? Is not the spirit of political parties more bitter, less honest than it has been? Are not appeals to the worst passions of our nature more shamelessly made in popular doctrines; are not the phrenzy for political power and the resort to mean and unchristian methods to obtain it, gratefully increasing in number and intensity? Is not low chicanery and even open corruption creeping within the precincts of our hitherto sacred legislative halls! In fact, is not the state of the public mind such that it, not only does not require, but hardly looks for strict integrity in politics; and are not the best and ablest men in the country, in many cases, deterred from taking office through a deep conviction that they cannot do so innocently?

And then with regard to private morals, though the public evidently springs directly from the private, have not luxury, extravagant and an absorbing passion for gain, spread through the land within a few years past, to such an alarming extent, as to involve thousands upon thousands in utter ruin, and even to paralyze the energies of the entire republic? Has not honesty, the very foundation stone of moral character, together with her kindred virtues, high-mindedness, magnanimity and self-respect, given way, to a most alarming extent, in the struggle to which it has been exposed. Has not a shameful mass of fraud, hypocrisy and deception, been developed in the bankruptcies of individuals and corporations? Was there ever a period, in which there have been so many flagrant breaches of trust in high stations and responsible situations? Have not men failed for ten times the amount which they could ever reasonably hope to pay, made what settlements they pleased with their creditors, and still maintained their standing in the community? Has not respect for superiors and elders almost disappeared? are not the bonds of parental restraint and discipline notoriously relaxed? Is not the country flooded with too many newspapers, and the mental food of the masses supplied by political squibs, entertaining stories and low fustian? If these things are so, and if they excite little or no notice amongst us, they assuredly indicate a lower and more lamentable state of the public morals than has hitherto existed, and they preclude us from ascribing the present demand for what is new and striking to deeper convictions of duty or wider views of truth. In our opinion we must look elsewhere for the true causes of the existing state of things. We believe the excited state of the public feeling, the boldness of inquiry, and the diversity of view upon all subjects, moral and political, which distinguish the present times, to be, to a great extent, the natural result of our institutions and means of life. These we conceive, are constantly tending to throw to the surface the lighter particles of which the body politic is composed, whilst the more solid and valuable remain at the bottom. They tend to place the mass of men in the first ranks of society; to fill them with the foolish vanity of considering themselves equal to the management of all matters and the investigation of all subjects, and by this means to infuse into them a feeling of restlessness and discontent, a burning desire for innovation and change.

We fear the present state of things is evidence of a partial education. The lighter powers have been quickened in their action, so that almost every man thinks himself competent to make a speech, as it is called; but the general understanding has not been strengthened, nor the character matured, by laborious study and careful training. Common schools have multiplied,—perhaps improved; but the colleges remain where they were, or they have materially deteriorated. They professedly aim to adapt themselves to the popular taste,—not to improve it. The country has increased beyond example in wealth and power; but there is no University in it; no place at which a youth can acquire a thorough mental training. Light books of taste, reviews, children's stories, popular treatises, and compendiums, have multiplied prodigiously; but, except in the department of History, not a single book on any important subject has appeared, that affords evidence of a thorough and philosophical mastery of it. And yet, many subjects, which loudly call for such works, have, within the last few years, taken deep hold on the public mind. The currency, a national bank, the tariff, temperance, slavery, crime and punishment, the rights of property, have all successively agitated and divided the community, and still continue to do so; but they have each been treated in a popular and incomplete manner. They are great subjects, requiring to be thoroughly digested and unfolded in all their bearings and relations. We have no one amongst us who is equal to the task, or else no one thinks that the work, after it is done, will be appreciated by the community.—Either supposition would support our position. We are inclined to the opinion that our academies, colleges, and Sunday schools, afford but a mere smattering of useful knowledge, and tend strongly to foster that overwearing self-estimation for which we are so often reproached by foreigners. We fear that national vanity and pride are our bane—the chief sources of most of the evils which surround us. And the misfortune is, that we seem to be wholly insensible to these radical defects. We do not strive to repress them? we do every thing to foster and create them.

But we did not propose a lecture upon this subject, though it be well worthy of one. We meant simply to express our conviction that the present state of parties and opinions amongst us does not grow out of a deeper and wider understanding of our duties and relations as men, but chiefly from a restless, vain, and superficial spirit, and consequently, that it affords no ground for congratulation or hope.

The general tendency to extravagant views and excited feeling, which we have noticed above, is no where more remarkable than in respect to the subject of religion. As usual, the religious world is divided into a thousand varying sects, organised on party grounds and conducted on party principles. But these sects are distinguished by an uncommon degree of zeal and excited feeling, notwithstanding the fact, which no one, who has taken a broad and impartial survey of their present position, can doubt, that the points upon which they differ have gradually been growing fewer in number and less important in principle.

There seems to be a broader view of religious truth, a better understanding of the Scriptures, a nearer approach to assimilation on the great doctrinal questions which have divided the Christian world; and yet at the same time, there is more heat and more extravagance on questions hitherto considered of minor importance and upon new points. Indeed, a very strange state of things exists on this regard. The Evangelical or Orthodox Churches, as they choose to call themselves, have abandoned not a few points for which they once fiercely contended, and have materially modified many others, or at least promulgate them with more caution; but, in spite of all this, they are quite as anxious as ever to proclaim to the world that they are a separate and better church, and more zealous in taking measures to increase their numbers and strengthen their party. They thoroughly drill and organise their whole body into the support of missions, foreign and domestic; they build churches wherever they can raise or borrow the money to do it with; they send their agents and tracts into every village and almost every parlor, they multiply their Sunday schools and Bible classes and push revivals, prayer meetings and protracted services to the very verge of bodily endurance and even beyond it. Should all this fail of accomplishing what is desired, some popular preacher is selected and sent round the country to revive and agitate the Churches, till a thorough excitement is got up, or some strange doctrine is set in motion for the occasion. The Church of England, as if frightened by this array of strength, suddenly arouses from its neutral and conservative position, and wo see the strange spectacle of a large and most respectable portion of it openly repudiating the reformation, going back eight or nine centuries in the worlds history, and actually taking their stand for life or death on the good old papal doctrines of Apostolic succession, the supremacy of the Church, the authority of tradition, the mystery of ordinances and the saving influence of altars, candles, images, rites and ceremonies. Our own denomination is almost equally liable to the same charge of extravagance and inconsistency. One portion contends for more spiritual life, as they call it; thereby meaning more external action. They are very fond of the word *negative*, as applied to the past history of Unitarianism, and this characteristic they denounce in good set terms. Let us have something positive they say. Surely, they who make this charge can never have read the sermons of Buckminster, Thacher, Channing, Worcester, Bancroft, Ware, Greenwood and their contemporaries, or they have changed their opinions in respect to the value and efficacy upon the life and heart of those great practical truths and principles, which these faithful ministers of God enforced from Sabbath to Sabbath with so much beauty and power. But so it is. This party is now zealously at work in cultivating what is called the social principle. In this they believe; but in adopting methods for its development, they seem to forget that religion and the social principle are two distinct and different things. The prevalence of true and hearty religion in the individual mind will undoubtedly purify and exalt the social feelings, but the cultivation of our social feelings has little or no tendency to produce true and hearty religion. We do not mean to speak lightly of the social principle, nor condemn any judicious efforts to improve the social state. It is the great aim of Christianity. All we intend to say is, that it is religion dwelling in individual minds and acting out upon society which is to produce social good, and not the social principle operating upon individual minds that is to produce religion. In other words, the social state will necessarily be advanced and improved just so far as sound practical religion exists in the hearts of men, and no further. It is in vain to expect to produce or advance religion by merely cultivating the social feelings of our nature. Religion acts necessarily upon them, but does not flow out from them. It creates them, but does not spring from them. In laying, therefore, great stress upon associations, conferences, lectures and prayer meetings, as means of producing more warmth of religious feeling and greater activity, there is always much danger. There is danger of obtaining the shadow and losing the substance; of saying and doing more than is felt or can be justified to the conscience; of creating bigotry, vanity, pride, false hopes, false views, dependence upon forms and neglect of duties. To create pure and undefiled religion before God and man is the most difficult work which God has given us to perform; but to produce zeal upon religious topics or activity in religious movements is as easy a thing as can be named. These latter qualities have never been wanting in any age of the Church, but, instead of advancing the cause of religion, they have, at all times, been and are still its bane and curse. The true spirit of religion has again and again been well nigh quenched by them; they have been the occasion of the greatest evils which humanity has known. If a blind zeal had never banded men together for the purpose of carrying out their own peculiar views; if it had not split them into a thousand sects and built round each a wall of separation and exclusion; if religion had been left to remain where Christianity placed it, upon the solid basis of Christian motives and feelings in the individual heart, and if each mind had been allowed to pour out its convictions of truth without hinderance from others; the world would have been many centuries in advance of what it now is in the knowledge and practice of real Christianity.

In saying these things we do not deny that the Unitarians as a denomination, are cold and indifferent in a religious regard. We know that they are so. We feel it to be a great evil. We deplore it deeply. Neither do we deny that they are apparently less zealous and active than the sects around them; both their position and their principles have made them so. But we say that their religion, whatever they have of it, stands on the right basis: they have founded it on the internal life and character and not upon forms and creeds; and so far as they have developed it, they have developed it truly. It has been a result flowing out naturally from the principles and convictions within the man.

Action, association, does not always produce the effect anticipated, but oftentimes the reverse. Our own experience bears testimony to this fact. The formation of Christianity in the life and heart, so that the individual may act at all times and under all circumstances in conformity with Christian principle and duty, and his whole character be as truly religious as his physical organization is truly strong or weak, we presume to be the object in view,—the only object. It is not excitement, lectures, prayer meetings, conference meetings, or any other meetings, for themselves merely. It is not activity alone, whether in Sunday school, missions or other associations. It is simply, as we have said, Religion, considered as a principle within the man. The true question then is, what will tend most naturally and directly to make an individual religious? Do these contrivances and operations, be they what they may, in point of fact make people more religious beings? If they do, they are valuable and desirable; if they do not, and just so far as they do not, they are useless or prejudicial. Do not, therefore, ever think or talk about them as religious acts, or evidences of religion in any way. The woman, who is at home, instructing her children, or attending to some family duty, being actuated thereto by religious motives; and especially she, who, at the wash tub, or in the exercise of the meanest and most trivial occupation, is contending with her own spirit, or putting forth some act of patience, humility, energy or submission, are occupied as religiously and acceptably to God as he who is speaking, or offering up prayers, at a religious meeting. In fact, more so; because the object of the latter is to bring about the former. We are, therefore, not opposed to religious meetings of any sort as such, we only wish to express our entire disapprobation of every thing, be it in one shape or another, which serves to withdraw the exercise of religious motives and principles from the quiet and safe channels of every day life and duty where God and nature have placed them, or which countenances the idea that there is anything peculiarly religious in attending upon or even being performers in any religious forms and ceremonies whatsoever. The class of which we have spoken may be called the *fervent* class; they resemble the Methodists and are for the most part from the middling and active walks of life.

N. B. G.

For the Register.

SKETCHES OF THE CHURCH HISTORY OF NEW ENGLAND. NO. VI.

[This No. having been mislaid, and not forwarded, now appears out of place.]

THE HALF-WAY COVENANT.

This institution makes a figure in the Ecclasiastical History of New England. As religion lay at the foundatiun of the Colonies—we mean Plymouth, Massachusetts, Connecticut, New Haven, and we may add, the non-fellowshipped one of Rhode Island and Providence Plantations,' though not those of Maine and New Hampshire—it happened, of course, that a man's relation to the Church affected materially his standing in Society. Church-membership being a qualification of the civil franchise, every man not belonging to the Church was excluded from the full prerogative of citizenship. Those, thus excluded, of the first generation, were few. But of the second generation, there were more; and the number was constantly increasing. In the space of thirty years, they had, perhaps, become the majority. There was uneasiness. As early as about 1655 a complaint of grievances was preferred to the General Courts both in Massachusetts and Connecticut. In the latter colony, non-church-members were permitted to vote at the polls, but *not in the choice of a minister*. But being as much interested in the character of the minister, and as responsible for his support, as others, they loudly remonstrated. The voice of remonstrance seems to have been lifted first in Connecticut. It was, then, quickly heard in Massachusetts.—And it arrested immediate and anxious attention. All enlightened men saw that something must be done. There must be more liberality. And shall this be acted out on the part of the Church or on that of the State! If the latter will enact the law demanding a Church-membership qualification for casting a vote, will not that appease the rising tempest! Or if the Church will consent to recognize all baptised persons as members of its own body, that also will do it. And writers on Christian Baptism had declared it to be an *initiatory* ordinance: That it was the door of entrance into the Church. And if it be, why, then, are not all the baptized members of it, and entitled to the privileges annexed to that relation? The argument was specious and plausible. It was taken up and handed from hand to hand, until it became the absorbing topic of discussion. The General Court of New Haven protested against any innovation. But that of Connecticut determined to have a General Council, and appointed Warham, Stone, Blynnman and Russell, to meet the Elders who should be delegated from the other colonies, at Boston, the next June; to assist in debating the questions which should then and there be proposed, and to report the determination of the Council!

The Convention met in Boston, June 4, 1657, and after a session of about fifteen days, gave an elaborate answer to twenty-one questions. This result was transmitted by the General Courts to all the Churches in the colonies. It was, also, printed in London in a pamphlet entitled, 'A Disputation concerning Church-members and their children.' All the questions centered on the point Baptism as the condition of Church-membership. 'The conclusion of the whole matter is thus announced:—'It is the duty of infants, who confederated in their parents, when grown—though not fit for the Lord's supper—to own the covenant which their parents entered into on their behalf, by entering thereinto, in their own persons, and it is the duty of the Church to call upon them to do this; and if they refuse, or otherwise continue scandalous, they are liable to be censured by the Church. And in case they understand the ground of religion and are not scandalous, and do solemnly own the covenant in their own persons, giving up themselves and their children to the Lord, and desire baptism for them, we see not sufficient cause to deny baptism to their children.'

Dr. Trumbull, who greatly disliked the 'half-way covenant,' sarcastically remarks:—'Thence it seems the answer was to this effect; that though it was the right of the brotherhood to choose their Pastor, and though it was among the arts of Anti-Christ to deprive them of this power, yet they ought to have a special regard to the baptized, by the covenant of God, under their watch.' Rather darkly expressed.

Dr. T. then proceeds to say, that the decision of the Convention had no influence to *reconcile*, but rather to *inflame* the Churches: That many ministers, and the Churches almost generally, viewed it as a great innovation and entirely inconsistent with the principles on which the Churches of New England had been founded.

It had now become a contest between *the Churches* and *the people*. The ministers were divided, leaving a part of them on the one side, and a part on the other. The magistrates mostly took the side of the people. With the light which we now have, it is easy to discern that the proper measure for composing the strife, was to annul the law which required Church-membership as the condition of suffrage. But the times which *now are*, had not then arrived. It was then understood that the forms of religion should underlie those of civil government:—That the Church, being identified with Christ, must rule. It is only thus that God can govern. It was Mr. Davenport's doctrine that, 'Without a Church there can be neither freemen nor magistrates.'

As the Convention of 1657, not being a regular Synod, did not possess sufficient weight of influence to carry out the principle they had propounded, it was resolved by the General Court of Massachusetts that there be convened 'a Synod of all the ministers in the colony, to deliberate and decide on the points:—1. Who are the subjects of Baptism? 2. Whether, according to the word of God, there ought to be a Consociation of Churches?'

This Synod met at Boston, Sept., 1662. On the first question, the Synod came to the same result as the Convention of 1657. They, also, decided in favor of 'the Consociation of Churches.' But the members of the Synod, though the final vote stood seven to one, were not unanimous. Some of their strongest men opposed and protested the determinations, especially that relative to Baptism. The refusal was, a spirited controversy from the press. Almost simultaneously with the publication of the Synod's report, and the acceptance and recommendation of the General Court, it was strenously attacked by some of the greatest names in the country: By President Chauncy, of Harvard University; by Mr. Davenport, of New Haven; by Mr. Mitchell, of Cambridge; and Increase Mather, of Boston. The latter of these writers says:—'The Synod did acknowledge that there ought to be true saving faith in the parent, or the child should not be baptised. We entreated and argued again and again, that what they, themselves acknowledged as a truth should be set down as a conclusion in which we were all agreed. But to this procedure their Reverences would not consent.'

Those who wrote in defence of the Synod were, the venerable Richard Mather, of Dorchester, Father of Increase and of the 'Munificent' Mather Family; Mr. Allin, of Dedham; and finally Mr. Mitchel, of Cambridge, having changed his views of the subject. President Chauncy's work is entitled, 'Anti-Synodolice Americana.' The writers confine their attention chiefly to answer objections and make a display of much ingenuity and hair-splitting argumentation. They contend for an important distinction between the *beginning* of saving faith and its *maturity*: That the former will suffice for Baptism, but the latter is requisite for full communion: Likewise for an important distinction of Church-membership: That there is the first degree; the second degree; and so on, up to that which confers all its rights and prerogatives.

Another objection was; 'we have no warrant in Scripture to administer baptism to children whose parents are unfitted to come to the Lord's table!' It was answered by drawing upon the law of Moses. 'The parent might want actual fitness to eat the passover on account of ceremonial uncleanness, yet that hindered not the circumcision of the child.' And again from the New Testament; 'we constantly read in the Acts of the Apostles that persons were immediately baptized, but never that they were immediately received to the Lord's supper.' A forceless argument being a mere negative. A third objection: 'The parents of the children in question, are not members of any instituted church *according to Gospel rule*, having never been under any explicit and personal covenant.' This was, obviously, a pertinent and weighty argument. It struck at the very root: The great mistake in the subject being: that *Church membership was hereditary*. This is a Jewish doctrine, but is it Christian? Is not all Christian holiness *personal*? Our good Forefathers sometimes put new wine into old bottles: amalgamated Church and state; Judaism and Christianity; *federative* engagements with *personal*; *relative* with *moral* relations and responsibilities.

A circumstance which contributed much to push forward the new practice was the conversion of Mr. Mitchel. 'Having labored like a champion' says Dr. Cotton Mather, in opposition, he, at length changed his position and wrought with equal zeal in defence of the Synodical doctrine. He published two most nervous Treaties on Baptism, Communion of Churches and Church-membership. Indeed the learned author, himself, was not the least of the argument. That so considerate a man who had openly and solidly appeared on the opposite side—beside diverse others who did the like—should, at last, avow that study, prayer and much affliction, had brought him to be of a different belief, was a powerful argument indeed.' He adds, several excellent men who, at first dissented from the Synod, as they grew in the manifold grace of God and in ripeness for heaven, came to see that the former rigidity of their principles, was an infirmity in them.' That the 'half-way-Covenant' practice was an improvement in the point of *liberality*, should, doubtless, be admitted. Some mitigation had become indispensable. But was it done consistently? Perhaps, however, a better measure was not practicable.

The new scheme gradually became general, but never universal. The General Court of Connecticut passed an act giving it their hearty consent and recommendation. The number of Churches who stood fast by their opposition to it, was greater than the number of ministers. This was natural, as the new practice reduced ecclesiastical influence more than it did the clerical. Some few separations originated from this source. The Old South, in Boston, was instituted by a colony from the First Church which receded on account of Mr. Davenport's becoming its pastor. He was a leading man in opposition to the 'Half-way', and had written a tract, entitled, 'An essay for the investigation of truth.' To this 'Essay' Mr. Mitchel had appended 'An Apologetical Preface.' 'These twin discourses,' says Cotton Mather, 'made the most figure in management of this disputation, and were judged to be the distinctest and exactest thing written on that side. Father Higginson of Salem—John H. son of the first minister—gave the preference to the production of Richard Mather.' He is,' said he, 'the prince of all answerers.'

The two Churches in Boston, the First and the Old South, became mutually disaffected. 'The members,' says the author of the Magnalia, 'like two great rivers, running between the same banks, yet not mixing their waters, held not communion with each other for the space of twice seven years, when the breach was healed and both Churches kept a solemn day together, lamenting the contentions into which their infirmities had plunged them and giving thanks to the Great Peace-Maker for having effected this joyful restoration.'

S. F.

For the Register.

NOTICES OF THE CHURCH IN DEERFIELD.

On Wednesday, the 17th inst., Mr. James Blodgett, a graduate of Harvard University, and late of the Theological School, Cambridge, was constituted as the seventh Pastor of the First Society in Deerfield.

We find no records, which show when this eminent Church was established, or who were its members. Its first Pastor was the Rev. John Williams, son of Mr. Samuel Williams, of Roxbury, who was born Dec. 10th, 1661, and ordained, May 1686. Relative to his ministry the Church record speaks as follows: 'If the Rev. Mr. Williams kept any Church records, probably they were destroyed, in the desolation of the town, which took place Feb. 29th, 1704, at which time Mr. Williams, with a great part of his Church and congregation, were either killed or carried away captive, by the savages of the wilderness. After a tedious captivity, of two years and nine months, they were released and returned home. Mr. Williams continued the minister of the Church, till the 12th of June, 1729, on which day he died, beloved and lamented.

'Mr. Williams published a small volume, entitled, 'The Redeemed Captive returning to Zion,' containing an account of his captivity; and, also, a Sermon, preached at Boston, after his return, 'Return to thine own house, and show how great things God hath done for thee.' From that little book, it is easy to learn some of the moral traits of his character; among which, unquestionably, was the spirit of martyrdom. In perfect accordance with this, tradition furnishes the following anecdote. After preaching in Boston the Sermon mentioned above, he had something like an offer of a praish, in B——, or that vicinity, but replied, 'I must return and look after my sheep in the wilderness.'

The record on his tombstone, in the old burying-ground, in Deerfield, is still legible, as also that of his wife, after the lapse of nearly a century and a half. Yea, and our mount sugar-loaf will as soon be removed from its foundation, as the respect for the character of that faithful shepherd shall fade from the hearts of the descendants of that ancient flock.

Mr. Williams' successor, the Rev. Jonathan Ashley, of Westfield, was ordained, Nov. 8th, 17—,* and died, Aug. 1780. As this ministry embraced a portion of the Revolution, and as the Pastor was a warm-hearted tory, we may well suppose, that his was a Church militant, not against sin alone. 'Like many good men, Mr. Ashley was opposed to the course of measures and transaction, which terminated in the separation of the colonies from the present parent government, and either conscience or natural temperament, or both combined, prompted him to a free expression of his sentiments and feelings, of which the following anecdote may perhaps furnish a fair specimen. When the provincial Congress of Mass., issued the proclamation for the Annual Fast of Thanksgiving, they substituted the ejaculation, 'God save the people,' instead of the former one, 'God save the king.' Mr. Ashley read the proclamation, from the pulpit, but when he had come to the close, he raised himself above his ordinary height, and, with great vehemence, subjoined, 'And God save the king,' I say, 'or we are an undone people.'

'In hope of settling the difficulties, which arose between him and his parishioners, in consequence of their opposite sentiments in politics, a mutual council was convened, May, 1780. This council, it is said, were so nearly balanced, in respect to the merits of the case, that, after sitting eleven days, they dispersed, without producing any result. So far as Mr. A. was concerned, the controversy was terminated, about three months afterwards, by his removal, as we charitably believe, to a better world.'

The third Pastor, the Rev. John Taylor, was born at Westfield, in 1762, ordained Feb. 14th, 1787, and dismissed, at his request, on account of ill health, Aug. 6th, 1806.

Mr. Taylor's successor, the Rev. Dr. Willard, was born at Petersham, April 18th, 1776, graduated at Harvard University in 1803, ordained Sept. 23d, 1807, and dismissed, at his request, on account of loss of vision Sept. 23d, 1829, having performed his pulpit and parochial duties, with great fidelity, for more than ten years, after he was deprived of the power of writing or reading.

Dr. Willard's successor, the Rev. John Fessenden, of Lexington, graduated at Harvard University, in 1818, was ordained, May, 30th, 1830, and dismissed, at his request, March 9th, 1840.

The sixth Pastor, the Rev. Daniel B. Parkhurst, of Petersham, was graduated at New Haven, in 1837, at the Theological School, Cambridge, in 1840, and ordained, July, 21st, 1841.

'The interest, which was manifested toward Mr. Parkhurst, at the time of his ordination, was very extraordinary, amounting almost to general enthusiasm. The joy, however, was soon changed into sorrow; for he preached only four days and a half, in his own pulpit, after his ordination.' He died at Keene, whither he went for medical aid, on the 16th of Feb. 1841. His relics were interred at Deerfield, the following Sabbath. There, in the quiet village burying-ground, in one of the most lovely spots of the valley, elevated a few feet above our river, and beside the honorable dust of the Rev. Winthrop Bailey, under a simple monumental shaft of white Dorset marble, repose the ashes of our beloved Parkhurst. Sweet are the influences of surrounding nature, and gently play the moonbeams there, but they seem not purer than the spirit of the departed.

The ordination of Mr. Blodgett, was an occasion of deep interest. It is a cause for no little joy to a flock, so long deprived of a shepherd, to be permitted to welcome among them one, who had before consecrated himself to the truth, but is now pledged to devote his energies, especially, to this heritage of our God,

'Through summer's heat and winter's cold,
To feed his flock and pen the fold.'

His Father has assigned him a beautiful field of labor and he will find himself cordially welcomed to the bosom of kindness, confidence, and true-hearted sympathy. The spirit of unanimity has greeted him, and the voice of gladness and the hand of affection will meet him in his daily ministrations.

Notwithstanding the unfavorable state of the weather, on Wednesday, our Christian brethren composing the council, were very prompt in their attendance, and a goodly number of them were present. The consideration that several of our friends had travelled nearly two hundred miles, in mid winter, to grant us their aid and sympathy, seemed to animate our people to a like spirituality and disregard of lowering storm and chill; and well were they rewarded for their resolution.

L.

[Accompanying the above notices of the Deerfield Church, was an account of the ordination of Mr. Blodgett, but as we have already published a full description of the services of that occasion, we trust our esteemed correspondent will excuse us for omitting his. Eds.]

* The author's manuscript reads very distinctly 1782, but as this must be a mistake, we leave it blank.

MY FATHER IS GREATER THAN I.

These things premised, I now proceed to exhibit the chief reasons, why I find myself constrained to regard our Savior as a created and subordinate being.

In the first place, our Savior never declares himself the supreme God, in any of the discourses or conversations recorded in the gospels. This is not a doctrine, for which it is common to appeal to our Savior's own words; and yet, often as he spake of himself, and plain and confidential as was his intercourse with his disciples during the last scenes of his life, it hardly seems possible that he should have left them without a hint of his true nature and glory. I know of but two of his own sayings, which are ever quoted as referring to his supreme divinity; and I doubt whether these would be quoted in a serious argument. One of these is, 'I and my Father are one,' which he sufficiently explains, when he afterwards prays for his disciples, 'that they may be one, even as we are one.' The other is, 'He that hath seen me, hath seen the Father,' which, in the next verse, he explains by saying, 'Believest thou not that I am in the Father, and the Father in me?' I am astonished that this should ever have been regarded as a Trinitarian proof-text. I know not a more decidedly anti-Trinitarian text in the Bible. For, if there be three distinct persons in the Godhead, seeing one of them, is surely not seeing the other,—seeing the Father is not seeing the Son. But if, as Unitarians believe, Christ dwelt in God, and God in him, if Christ was the image, the representative of the Father, then he, who had seen him, had seen the Father,—he, who had been conversant with the image, had become acquainted with the attributes of the original.

If our Savior were indeed the supreme God, a fact, no less striking and unaccountable than his own silence on the subject, is, that the apostles did not proclaim him as God in their preaching to the unbelieving Jews and Gentiles. The cross, the ignominy, the lowly and suffering estate of Jesus, was the great stumbling-block to those, among whom they preached; and it was, therefore, a prime object with them to extol and exalt him, to set forth his claims upon the reverence of man, and to exhibit his intrinsic greatness and excellence. Was he,

who was despised and rejected of men, indeed the Lord God almighty? Of this fact, then, before all things else, would Peter have assured the unbelieving Jews, and Paul the inquisitive and credulous Athenians. This doctrine, so momentous, could not have been suppressed in preaching, to such a degree, as not once to find its way into the numerous discourses contained in the Acts of the Apostles. If Peter and Paul did not preach it, they cannot have believed it. If they did preach it, the eminently careful, faithful historian, St. Luke, could not have omitted this most prominent and striking point in their preaching.

I now offer you a consideration of very great, and, it seems to me, decisive weight. If our Savior were the almighty Creator, there was a time when his disciples first became aware of the fact; for they could not have believed it from the beginning. When Peter rebuked him, when they all forsook him, when they went weeping to his sepulchre, they could not have regarded him as God. Now, whenever they learned the fact of his supreme divinity, it must have wrought a marvellous and entire change in their feelings and conduct,—it must have created the most strongly marked epoch in the experience of their lives. It must have been with the utmost awe, with emotions of overpowering fulness, that they ascertained that the Creator of all worlds had been dwelling with them, calling them his brethren, and submitting to their petulant and inconstant humors,—had broken bread for them, and even washed their feet. Must not such a stupendous discovery have left some trace of itself in the sacred record? Could it have taken place, without at least some notice of the time when, and the circumstances under which it was made? Did they first become aware of this fact after his resurrection? How then can we account for their preserving their former familiar, fraternal style of intercourse with him till the morning of the ascension? And yet their conversation with him on that very morning, differs not in the least, as to its general tone and character, from those which they had held with him before his death. Or was it on the day of Pentecost that this amazing fact first became known to them? If so, would not Peter's discourse have been full of this new revelation? Could he have so entirely veiled the light that had just burst upon him, as coolly to commence his discourse, 'Jesus of Nazareth, a man approved of God among you, by miracles, and wonders, and signs, which God did by him,' and to utter not a single word, which the most astute critic can torture into a recognition of the deity of Christ? But it is impossible for the Trinitarian to say when the apostles were first apprized of his truth; nor is there, in the gospels or the Acts of the Apostles, the faintest trace of such a discovery's having been made at any time. Now I could more easily account for the omission of all notice of our Savior's birth, or death, or resurrection, or ascension, than for the omission of the announcement of this,—the most amazing and momentous fact of all,—indeed, the most interesting and important fact in the world's whole history.

I next remark, that the whole phraseology of the New Testament with regard to our Savior implies his created existence, and subordinate rank. In the first place, he is constantly called the *Son* of God. The word *Son*, as applied to him, either has, or has not, a meaning. If it has no meaning, then must it have been employed by our Savior and his apostles in idle mockery of man's understanding,—a supposition unworthy to be entertained for a moment, and yet one, which our Trinitarian brethren cannot, it seems to me, entirely disavow. But if the word *Son* does mean anything, the least that it can imply is, that the Son owes his existence to the Father, therefore is not self-existent, did not then exist from all eternity, and consequently is not God.

I would next advert to the mode, in which our Savior uniformly speaks of himself. Here are some of his declarations, which I might multiply indefinitely: 'My Father is greater than I.' 'I can of mine own self do nothing.' 'The words that I speak unto you, I speak not of myself: but the Father, that dwelleth in me, he doeth the works.' 'I proceeded forth and came from God; neither came I of myself, but he sent me.' 'My meat is to do the will of him that sent me.' 'Of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father.' 'God so loved the world, that he gave his only begotten Son.' 'Why callest thou me good? there is none good but one, that is God.' 'I ascend unto my Father and your Father, and to my God and your God.' But I might go on in this way, and quote from every chapter in the gospels, and from every verse in which our Savior speaks, and show you every attribute of supreme divinity disclaimed, over and over again, from his own lips, without your being able to point to a single instance, in which he claims for himself any exclusive divine attribute. I might, also, show him to you praying to his Father, spending whole nights in supplication to Him, beseeching Him, if possible, to take from him the cup of death, and commending his departing spirit into the Father's hands.

Is it said that Christ spoke and did thus in his human nature? To this I reply, in the first place, that the doctrine of the two natures of Christ is not claimed, even by its advocates, as a doctrine of revelation. They quote no declaration, or passage of scripture, in which they profess to find this doctrine expressed or implied. It is confessedly a hypothesis, which they have assumed as the only mode, in which they can reconcile Christ's supreme divinity with his own reiterated assertions to the contrary.

But this hypothesis of the two natures is far from obviating the difficulty, which it was designed to remove. If Christ be the supreme God, and if it be of any importance for mankind to know the fact, it was of equal importance for him to have made the fact known, nor can there have been any adequate reason for his concealing it. Moreover, those, who maintain the doctrine of two natures, virtually charge our Savior with equivocation. For does not the word *I* include the whole of the person speaking? I myself am composed of body and mind. I know that *five and five are ten*. My body does not know it; but my mind knows it. Now suppose that I should say, 'I do not know how much *five and five* are,' and should afterwards explain myself by saying, 'My body does not know it, and, when I spoke, I had reference to my body,' what would you thin of my honesty, or good sense? You would certainly infer that I had made utter shipwreck of one or the other. Or suppose that I should say, 'I am unable to lift this manuscript,' and, when you looked to see if I were smitten with a sudden paralysis, I should add, 'I only mean that my mind cannot lift it,—my body can,' you would surely regard my speech as anything but wise, and my intellect as anything but sane. Yet such is the imputation, which the doctrine of the two natures casts upon our Savior; and his exalted mission, and the momentous subjects on which he spoke, only render the imputation more gross and unworthy. If our Savior was the supreme God, he knew the day and hour, which he said that he did not know,—he had in himself the power to perform those works, which he said that he could not perform of himself,—he was the equal of the father, whom he called greater than himself; and there remains no way, in which you can interpret these essentially false declarations from his lips, without casting reproach upon him, in whose pure and transparent spirit I believe that there was no guile. I press this point the more urgently, because to my eye the doctrine of our Savior's supreme divinity renders all his recorded discourses a tissue of prevarication, fitted only to bewilder and mislead his hearers.

The hypothesis of the two natures also fails, inasmuch as Christ expressly disclaims the peculiar attributes of deity in some of those relations and offices, which it is contended that he fills by virtue of his divine nature. I know not how often I have seen and heard the number, variety, and magnitude of his miracles, and his sovereign sway over diseases and the elements, cited as demonstrative proof of his supreme divinity. But it is of these very miracles that he says: 'The works that I do, bear witness of me, that *the Father hath sent me*.' It is often said also, that none but God can be the final judge of man; and Christ's designated office as judge of the living and the dead is referred to in every defence of the Trinity, as proof positive of his supreme divinity. But of this office he says, '*The Father hath committed* all judgment unto the Son; and, a few sentences afterwards, assigns not his deity, nor even his close connection with the Father, but, on the other hand, his relationship to man, as the reason why he is appointed man's judge.—'He hath given him authority to execute judgment also, *because he is the Son of man*.'

We have then our Savior's uniform and often repeated testimony to his own created existence and subordinate rank, in maintaining which we cannot surely be guilty of denying the Lord Jesus, inasmuch as we fasten our faith upon his own words. [Peabody's Lectures on Christian Doctrine.

CHRISTIAN REGISTER.

BOSTON, FEBRUARY 3, 1844.

THE CONVENT QUESTION.

We perceive that this subject is again before the Legislature and likely to meet the same fate it did last year, viz., to be crushed by the proposition to substitute a general order of inquiry into *all* cases in which persons have lost property by mobs, riots, &c., in the place of an order of inquiry into this *instance*, in which petitioners have asked for redress. We have heretofore expressed our opinion upon this matter, and need not repeat it. We see no propriety or necessity for the general order. Here is a case which stands by itself, in its unparalleled atrocity, and in the fact that the interposition of the State to afford redress has been asked. But we would go for the general inquiry, rather than have the particular inquiry indefinitely postponed, or referred to the next Legislature. Thank Heaven, we have not had so many riots in Massachusetts, that the Committee would be burdened with a herculean task, had they to inquire into the circumstances of all of them; and if it took them a quarter of a century, or longer, it is better it should be done, than that no effort should be made to wipe off the foul blot that for nearly ten years has been permitted to grow darker and blacker upon the escutcheon of our venerable Commonwealth.

MR. PEABODY'S LECTURES ON CHRISTIAN DOCTRINE.

We expected much from these Lectures, and our high expectations are not disappointed. We knew that no one among us could bring to the work more thorough and accurate biblical learning, more sound and just principles of interpretation, or a more catholic and Christian spirit than brother Peabody. We looked, therefore, for a work in which these important qualifications would be conspicuously manifest, and in this we are not disappointed. We have long wanted some manual of Christian doctrine, brief but thorough and comprehensive; and this seems to us admirably adapted to supply the want. It consists of eight Lectures; one on 'the Divine Nature,' two on 'Jesus Christ,' one on 'the Holy Spirit,' one on 'Human Nature,' one on 'Regeneration' and two on 'the Atonement.' Each of these Lectures is strictly confined to its subject. Nothing extrinsic is introduced, and nothing important or necessary to be said is omitted. The argument is scriptural throughout: the object being to show what the sacred Scriptures teach upon these points; and what they do teach Mr. Peabody has set forth with clearness and power. We hope to see this volume very extensively circulated and read. We know of no single volume that we should so soon put into the hands of one inquiring for the character and grounds of the faith of Unitarians.

We have received from an esteemed correspondent an able and thorough article, on 'the excitement of the times, and our duty in relation to it;' a portion of which we insert on our first page. The whole article being altogether too long for insertion at once, we have taken the liberty to divide it, both for our own convenience and that of our readers. It will appear in three or four separate communications, which we commend to the attention of our readers.—The article is evidently written by a man of an independent and reflecting mind, superior to the trammels of party and prejudice, who thinks for himself, and looks with a discriminating eye upon the different classes, into which he divides the community; and though some may think him at times rather severe, it must be admitted to be a wholesome severity, and that his views and suggestions are forcible and worthy of the most deliberate and respectful consideration.

THE BIBLE CHRISTIAN.

This is the title of a new religious periodical, to be published monthly in a newspaper form, at Montreal, Canada, by the Committee of the Montreal Unitarian Society. We rejoice in this evidence of zeal and an earnest purpose in the hearts of our brethren in Montreal; and from the ability with which this first number is prepared and the spirit that pervades it, we doubt not that this new messenger of light and truth will do great good in the region of country for which it is intended.

In the leading editorial, after setting forth the general object to be to remove misconception and disseminate a knowledge of Unitarian Christianity, the following language is used, to which our hearts respond:—

'But then, we have another, and loftier, aim:—we have a still higher object in view, to which we would make all others subservient. Indeed, we are disposed to estimate the value of all others, just by the measure of assistance which they appear to give us in carrying out the grand, ultimate design. This design is intimated in our motto at the commencement of this sheet:—'Truth, Holiness, Liberty, and Love.' To extend the influence of these, and thoroughly to establish them in the world and in men's hearts, shall be our primary aim. Our efforts may be humble, but we trust they shall always be earnest. We would ardently seek religious *Truth*, and honestly uphold it; but then we look upon it as fulfilling its supreme end, only so far as it serves to promote personal *Holiness*, 'without which, no man shall see the Lord.' Where genuine holiness prevails, there also will be found *Liberty;* for 'where the spirit of the Lord is, there is liberty.' And wherever the genuine disciples of our glorified Master are to be found, there also will *Love* prevail; for this is the distinguishing mark by which his true followers shall be known in the world.—'By this shall all men know that ye are my disciples,' said the Savior himself, 'if ye have love one to another.'

In this number of the Bible Christian appears the Annual Report of the Committee of the Montreal Unitarian Society, from which we make the following extracts.

"The Society feels under deep obligation to the American Unitarian Association for the assistance it has rendered in supplying our pulpit since the departure of the Rev. Mr. Rowlinson, in the early part of the spring, up to the period of the Rev. Mr. Cordner's arrival, about the 1st of November. Our warmest acknowledgments are also due to the British and Foreign Unitarian Association, for its very liberal pecuniary aid, to defray the expenses attendant upon the Rev. Mr. Cordner's translation to this new sphere of labor. Whilst acknowledging the generous encouragement and timely assistance thus afforded us by these kindred and truly benevolent institutions of the Old and the New World, we would express the fervent hope that the Almighty will follow with his blessing all their endeavors for the promotion of His truth, and that the time is not far distant when the value of the aid extended to our Society, in its infancy, will be found in the permanent establishment in Canada of a powerful auxiliary to the sacred cause of pure Christianity.

The prevalent misconceptions and misrepresentations of our religious principles, have led your Committee to consider of the expediency of establishing a periodical publication, to serve as a vehicle for elucidating our tenets, and disabusing the public mind on the subject of our belief. Whilst sincerely desiring 'so far as in us lies, to live peaceably with all men,' we humbly trust that we do not violate the spirit of the holy religion we profess, in faithfully declaring, and, as occasion requires, earnestly contending for a faith peculiarly dear to our hearts; and it is truly encouraging to know that the means have already been found for the establishment of 'The Bible Christian,' for which, we confidently predict a career of usefulness and success.

As a Society, we have reason to be cheered and animated with the prospect before us. We have succeeded in securing to ourselves the minister of our choice;—we have subscribed nearly a thousand pounds towards the erection of a church;—a valuable building lot is already obtained;—and we rest with much confidence on the promises of assistance from our friends in the United States. It only remains, then, for us to be true to ourselves and to the great and sacred cause in which we are engaged, looking with humble trust and confidence for the blessing of God, and with unshaken faith in his promises of the ultimate triumph of the simple and sublime truths of the Gospel of Christ.'

For the Register.

Extracts from a Sermon delivered at the Funeral of Rev. J. H. Sayward, Pastor of the Unitarian Church and Society in Fitzwilliam, N. H., Jan. 16, 1844.

The speaker has not had time nor means to draw any elaborate sketch of the life and character of the deceased. The events of his history were, like that of most literary and professional men, few and simple. His greatest history necessarily consists of the progress and action of his own mind. His battles are within, his victories spiritual. In thoughts, in plans, in labors, that possess little to dazzle the eyes of mankind, though they may be the very sustenance of the best life of the community, he passes his days. And when the pastor is removed, we can frequently say less of what he *did*, than of what he *was*. We can only realize by the saddening of the community in which he lived, that one of the reservoirs whence came streams of salvation to the thirsty world has been dried up; that one of the jars which gathered into itself electrical forces to vivify the stagnant and sensual hearts of men, has been finally discharged.

James Henry Sayward was born in Gloucester, Mass., Dec. 31, 1808, and died in Fitzwilliam, N. H., Jan. 13, 1844. He was early and always fond of reading, and of intellectual and moral improvement. His father removed to Washington, N. H., where he passed a considerable portion of his youth. He studied for the ministry at Cambridge as a resident in connection with the Theological School of Harvard University. The first field of his labors as a minister was Mansfield, Mass., where he was settled in June, 1835, and resigned his charge in 1837. He labored afterwards in behalf of common school libraries, and for a time resigned his ministerial profession. But he girded on his armor, and prosecuted with fresh zeal the sacred calling. He labored at various places, remained at Townsend for some months, and at last came to Fitzwilliam in Sep. 1842. During the last autumn, he was sick for several weeks while on a visit to his friends in Mansfield He recovered only partially from this attack, but was able to return and resume his ministry on the first Sabbath of November. He preached to the people of his charge for the last time on the third Sabbath of December. His disease was a lung fever, succeeded by a rapid consumption. At times his reason was overclouded, but in lucid intervals he expressed his submission to the appointment of God and his willingness to die.—He is thus cut off at the early age of 35, when he had lived out but half of the appointed three score and ten years. But if long life stands not in the number of our days, but in the good purpose to which we have lived, in the zeal and fidelity with which we have sought to pursue the master end of our existence, we may say that our friend and brother in the ministry has not died young. If we wished to characterize his ministry by one word, that word would be *zeal*. He was earnest to see more rapid advances of the Christian faith in what he believed to be its purer and more uncorrupted form. He chided the delay of the conversion of the world to Christ. He asked the question, which has also pressed upon many hearts, why has the Gospel shone for nearly 2000 years on mankind, and why are they still to so great an extent the children of darkness? Believing that there were two great stones of stumbling in the way, one doctrinal, and the other practical, one that the religion of the Savior had contracted impurities and corruptions by its alliance with human philosophy and the traditions of men, and thereby the sanctifying power of its original truth was obstructed, and the etherial temper of the sword of the spirit lost—and the other, that religion had not been made to bear with sufficient directness and point upon the ignorance, abuses, and wrongs of the social system, upon the abominations of modern and so called Christian civilization—upon war, slavery, intemperance, ignorance, and fanaticism—he, therefore exerted himself in the circle of his influence to remove these stumbling blocks, to preach a purer Christianity and to apply it directly and earnestly, though in love, to the moral evils that overspread society, and thus scatter the seeds of a holier and nobler Christian condition. As every man's character possesses a certain unity, even if he is unaware of it himself, and has no intention to concentrate his efforts to one point; so in this case, the unity of plan and of execution, so far as there was opportunity, consisted in this doctrinal purification and practical application of the truth as it is in Jesus. His course was terminated before he had time to carry out fully his ideas. But all who witnessed his labors here, can bear testimony how diligent and indefatigable he was in preaching the word of God, how earnest in promoting the cause of Temperance, and in endeavoring to interest the people in behalf of their Schools. If there was any danger, it was that his zeal would lead him to undertake more than his health would permit, that he would trespass in his own devotion to his profession upon those laws of the physical, intellectual, and moral constitution, which he was so strenuous in urging upon the attention of his fellow-men. To spend and be spent, to labor in season and out of season, for the good of man and the glory of God, appeared to be his aim and effort ever since I became acquainted with him in the ministry. Soon after he came here, in a conversation with me upon his prospects, he said with great feeling, that 'he could not remain with a people unless they became deeply interested in the subject of religion.' Here he had taken up as he hoped, a permanent abode, purchased a house, and made arrangements for future years.

But how frail is the hope of man! In the midst of life, we are in death. When preparing for continued usefulness, and looking forward to future years, he is arrested by death. Possessed apparently of the most robust constitution, with an expression of health and vigor that betokened long life, rather than early death, he has yet been cut off by the common destroyer, while the invalid and the aged come to bend over his lifeless remains, and shed the tear of sympathy with an afflicted circle of relations and parishioners. What does the scene teach us, but to work while the day lasts; to do what we do quickly; to seize the moments as they fly, mindful that 'now is the accepted time, now is the day of salvation.'

To our brethren in the ministry, this occasion is one of unusual solemnity. Another void is made in our circle; another reaper less to gather in the white and suffering harvest. These bereavements have come upon us with painful and stunning frequency. We have hardly had time to compose our grief for one loss, before another of our brethren has been laid low. Between twenty and thirty within the last four years have gone from us; some in the bloom of youth, and some in hoariness of age; some who had in long and successful ministries, guided many wanderers home to their Father's house, and some who had just entered the pulpit and lifted up their voice in behalf of a dying and sinful world. They have died in ways too numerous, sometimes sudden, not to press upon us who remain the instability of all earthly hopes and the necessity of unremitted preparation. And now another has passed on to join that 'goodly fellowship,' that 'glorious company,' in which we discern by the eye of faith amidst lesser lights, the sainted Ware, and the mighty Channing, leading the sacramental host, and rejoicing in the society of their benevolent Master. Peace and love to their memories. Lovely were they in their lives, these holy men; and not far divided have they been in their deaths. Prepare we also in due time to follow them, and to be ready with holy and redeemed spirits, having finished the work which was given us here to do, to join with them in the services of a higher ministry, and of an everlasting worship.

A. A. L.

For the Register.

JUSTIFICATION BY FAITH.

Messrs. Editors,—Having lately seen in your paper, several pieces, upon the subject of 'Justifying faith,' and none of them having fully met my views, I thought I would give your many readers, a few of my thoughts upon that all important subject; and if you should think them worthy of insertion, you may probably hear from me again.

The word "Faith" implies an object, something to be believed, and so much stress is laid upon the word in the Gospels and Epistles, even by it, the salvation of our souls, we ought to be careful that the *object* of it be nicely ascertained and defined.

Now the question arises, what are the distinctive doctrines of Christianity, faith in which saves the soul from sin, or justifies it?

In the first place it must be determined what *sin* is, from which we are saved. In answer to this question, so far as I can understand my Bible, sin is the *conscious* transgression of a law of God. Man as he is constituted by his maker, possesses a religious nature, and feels a responsibility to Him, at the same time being endowed with moral sense he is enabled to judge between good and evil. When he looks back upon his conduct, which he is enabled to do by the power of memory, and calls up his past life, his moral powers take cognizance of his acts or motives, and judges their character, whether good or evil, his conscience is then brought into action, and if his conduct agrees with his conception of right, then is the conscience at ease, but if otherwise, then he feels that he is guilty before God, or a sinner.

Now, as I understand my Bible, Jesus came to do away this conscious guilt of sins committed; and, I presume, no one that has a knowledge of good and evil, will be ready to say, that his conscience never condemned him. Therefore, all mankind need a Savior. Having given my views of what *sin* is, and the need of a Savior, I will now endeavor to give my views *how* Jesus saves us.

Jesus is called the 'messenger of the new covenant.' The question immediately arises, what was the message he brought? Some would answer the Gospel. What is the Gospel? All would say good news. What is the good news he brought? All would say, salvation from our sins on repentance.

This *seems* to reduce the question to a very simple state, easy to be understood by all, even the most simple; but yet I think there is some difficulty in the way, as to the subject of *repentance*. According to my understanding of the state or exercise of the mind, termed repentance, it is not peculiar to the Gospel dispensation, or a peculiar Christian exercise, but belongs to the whole species of man, a constituent part of his mind, and a part of his religious nature, and has always been brought, into exercise, when man is conscious of having committed sin.

Furthermore, man is so constituted, that he always connects crime and deserved punishment together. Man, in his natural state, knows not, that his sins are forgiven on repentance, and the great question has always been with him, 'what shall I do to be saved?' and many have been the devices and means employed to effect a reconciliation with his God. The history of the worship of the heathen would furnish many examples.

A direct and positive answer to this question, 'what shall I do to be saved?' seems to have been the great want of the world. And has God been so good as to give it to us? Yes, even to send his beloved *Son* to declare it unto us; and not only so, but sent a forerunner, John the Baptist, to announce his coming; saying, repent ye, for the 'Kingdom of Heaven is at hand,' that is, keep your minds under the exercise of repentance, keep your conscience alive, for deliverance is coming, the messenger of peace is at hand. *Faith* in him delivers you from your sins.

And my conclusion is, that *faith* in this message, *that on repentance, God forgives our sins*, is the saving faith, which is so much spoken of in Scriptures. In the Romans, St. Paul says, our salvation is not of works, but, 'he that believeth in him that justifieth the ungodly, his faith is accounted for righteousness,' or, as I understand it, justification. This faith, that he is a forgiving God, draws the heart in love to him; for his great goodness, to us poor sinful mortals, gives new motives to actions. In fine, it is to quote the comprehensive language of St. Paul, 'a faith that works by love, purifies the heart, and overcomes the world.' It will be perceived, that I make a distinction between conscience, and the moral sense, although some writers consider both as belonging to the same faculty of the mind.

There are two kinds of repentance spoken of by St. Paul; one unto salvation, and one unto death. I shall leave to a future opportunity to give my views upon them. E. D.

CORRESPONDENCE OF THE A. U. A.

Vernon, N. Y., Jan. 10, 1844.

Rev. Chas. Briggs, Dear Sir,—Although the weather has been remarkably unfavorable during the four months of my residence here, and the roads consequently in a very bad state, our congregations have increased in number and in punctuality of attendance. The P. M. service especially is well and regularly attended. An arrangement was made in consequence of which services have been held every fourth Sabbath at Oneida Castle, five miles west from here. Occasionally Sunday evening lectures have also been delivered there. An extensive and I trust permanent interest has been manifested in these services. The school house and Academy in which we have at different times assembled have been uniformly well filled. The services have generally been of a liberal, practical character. Circumstances, both there and here, now made it evidently my duty to preach doctrine; and I shall forthwith commence a series at Oneida on the Trinity and kindred topics, and in Vernon, on Christ and Christianity.

I brought with me from Meadville, part of the Box of Tracts sent by you sometime since, which had not been circulated there. From these, several hundred have been distributed, here and at Oneida, at different times. They are gladly and even eagerly received. My usual course is this. Whenever a discourse bearing on a subject treated of in any tract I have is delivered, I lay on a table a parcel of tracts and invite those who wish to read on that topic to supply themselves. From 50 to 75 are usually taken by different individuals. For the present I have tracts enough for this use; but I wish to commence a library both here and at Oneida, composed of Books of a more permanent character. We have in both of these congregations many sound, reflecting and intelligent minds. They are not generally conversant with our writings, but would be glad to read them if they were easily to be procured. I hesitate to ask many to buy or subscribe in the present state of the Society. The Church, though nearly, is not yet quite paid for. It has been necessary to procure a stove this fall, and a subscription is now circulating to procure another. We need a couple of Pulpit Lamps,—it would rejoice my heart to be able to say to the brethren that some of our Eastern friends would furnish these as a New Year's remembrance. Besides, the necessity of building a small Church in Oneida is becoming familiar to our minds. Under all these circumstauces, may we not hope that from our New England brethren, who abound in such good things, may come the foundation of a Parish Library for these two places? I am sure a good use would be made of any benefaction of this kind.

During the last few weeks, we have had a series of very interesting and profitable meetings. On Sunday, Dec. 10, the anniversary of the burning of Leo's Bull by Martin Luther, we held a festival of the Reformation. The succeeding week was Thanksgiving. At a meeting of the citizens it was voted to hold a Union Service at the Unitarian Church. The Presbyterians could not unite with us 'in an associated capacity' to praise God for the common, political and social blessings of the year,—these and the Methodists worshipped together. The Baptist Society cordially united in the general invitation, and the Church was filled. Rev. Mr. Pepper, (Baptist,) offered an Introductory prayer; Selections from the Scriptures, and Prayer of Thanksgiving, by the Pastor of the Unitarian Society; and the Sermon, setting forth occasions for public gratitude was delivered by Rev. Mr. Kenyon, Pastor of the Baptist Society. The singing was excellent, and the whole services were conceived and executed in a liberal spirit. The minds of all who were present were well prepared by the public exercises for a cheerful and rational enjoyment of the day. On the succeeding Sabbath I set forth to my congregation the sources of Thanksgiving connected with our *homes*.

During the succeeding week our Church was decorated for a Christmas Eve service. This occasion excited considerable interest, especially among the young of our own and other Societies. It was a beautiful moral spectacle that the Church presented during *the days of preparation*. Sectarian distinctions vanished in one object of cheerful, and grateful Christian commemoration. Quakers and Episcopalians, Baptists and Methodists, Presbyterians, Universalists and Unitarians, plied busy fingers to weave wreaths of fragrance and perennial beauty in honor of a common Savior. With simplicity and taste, these covered and adorned the walls with emblems of the unfading hopes which Christianity inspires.

On the evening of the 24th, long before the appointed hour, carriages and wagons began to rattle through our streets, and though the evening was dark and rainy, and the roads in a very bad state, the Church was filled. The scene was one of surpassing interest. Every point in the house was occupied; the pews exclusively by ladies, the aisles, and front of the desk and pulpit steps with gentlemen; one dense mass of expectant worshippers. The white walls were shaded by wreaths of dark green cedar and hemlock; the gallery was adorned with arches of evergreen, terminating front of the choir by a beautiful Jewish Harp; opposite surmounting the Pulpit, appropriately festooned, were the words, Jesus Christ the Light of the World, the theme of the evening's meditation. Illuminated by the blaze of scores of emblematic tapers, the whole formed a scene of life, light and beauty, such as *should* hail the advent of the Son of God.

Prayer, simple, fervent, chaste in expression, rich in thought, was offered by Rev. Mr. Pepper, former Pastor of the Baptist Church. The remainder of the services were by the Pastor of the Unitarian Society. The discourse set forth a comparison between the light shed by Philosophy and Christianity on the great problems of our being, God and his worship, man's rights and duties, his sorrows and hopes. The singing, by members of the Baptist and Unitarian choirs, was excellent. In short, all was meet, and worthy of the occasion. Members of all denominations, who were present, expressed satisfaction. Every countenance it was remarked, at the close of the service, beamed with joy.

Before the benediction, those who had joined in our glad anthems of praise, for the light which had dawned on mankind through Jesus Christ, were invited to meet again on the next Sabbath evening and unite in those tones of a minor key, which would be appropriate to retrospection and reflection on the closing year. On that evening, the last in the year, the minds of a crowded and waiting audience were directed to the earnest admonitions of *the past and the future*. We trust that solemn hour may be productive of good; that the coming year may testify to our inward, as well as outward progress. H. E.

For the Register.

Walpole, N. H., Jan. 8th, 1844.

Messrs. Editors:—On every Sabbath evening we have a social religious meeting of Sunday School teachers, to prepare ourselves for the lesson of the succeeding week, and thus far our plan works admirably. The success of our social meetings proves a great deal to my mind.—It shows that religious feeling is not dependent upon forms and ceremonies; that it can grow and blossom by our firesides and in our homes, united with domestic love, and friendly, neighborly intercourse. Here we exchange thoughts freely; we learn to have charity for each other's; we agree to differ, and we sift and find out how much and how little we believe. We come to a sense of our wants, and bringing the subject down to the common level we understand it better.

I think I may say that our Church never was so prosperous, our Sabbath School so interesting. This latter is a dear object with our new pastor, Mr. Willis.

We meet to discuss the lesson. We ask ourselves in reading the Scriptures, What will the children understand by this or that? In answering these questions, we find, I think, what ought to be said to ourselves; what we ought to understand; and 'becoming little children,' ourselves, we have clearer views and find deeper truths, than it would be possible for us to discover without becoming thus humble.

We have also an Editor appointed, who reads any communications that are made, and this gives all an opportunity to express their thoughts. As a specimen of our papers, I send you a few articles, from which you may select such as you choose to publish.

Very hastily, yours, E.

[The above letter was received two or three weeks since, but got mislaid, with the communications accompanying it, referred to in the last paragraph. We publish the following. It was read on the last night of the year, but it contains admonition always and ever applicable, and far too much disregarded.]

We are on the eve of a new year. Another of the years that make the Past is about to be added to the ages. This sweeping by of year on year, is a solemn thought. An Eternity is before us. We are immortal beings.

In some places the custom exists on every new year's day, for the people of the village to exchange visits. By common consent, all enmities are forgotten on that day—all injuries are forgiven, and the people start anew, every feud being wiped out. This seems to me a Christian custom. It ought to be our custom, as far as the *forgiving* goes, at least.

Let us then as a band of teachers, before we sleep this night, forgive all injuries, and do this before God, on our knees. Let us begin the new year with a clear conscience, at peace with all the world. Then, then we can teach the young, and our labors will be blessed. A child learns a deeper lesson, drinks in higher thoughts, as it looks into the face that mirrors the loving, trusting, forgiving, humble heart, than all the learning of the East could teach him. 'Forgive us our debts as we forgive our debtors.' This clause of the Lord's Prayer contains the necessary condition of our forgiveness. God cannot forgive us unless we forgive others; that is, by the general laws of his universe as they seem to be unfolded to us, he cannot.

I say again then, let us begin the new year in our village, at least in our Sunday School, by the blotting out of all old grudges. The writer of this reaches out his hand to all his fellow teachers. Let us be united in Christian love and God can and will forgive us and bless us.

Sunday Evening, Dec. 31st, 1843.

For the Register.

WHAT DEGREE OF PREPARATION IS NECESSARY FOR ADMISSION TO THE RITE OF COMMUNION?

To this simple question, replies have been given various as the various sects into which Christendom has been divided. Many have made a requisite qualification to consist in assent to certain speculative doctrines concerning the essence of God and the nature of his Son. They seem to view a Christian profession as an act of the mind, acknowledging opinions concerning which the truth cannot be known this side the grave, rather than as an exponent part of that vital, indwelling worship of a heart which, in faith and love, thus comes to the Savior in the way of his appointment. Others, and not a few, have insisted on personal character as a requisite; not merely that decorum of life which is indeed necessary as expressing sincerity and consistency, but the high and distinguished attainments of the mature Christian. Thus has the ordinance of Communion been surrounded by barriers which the weak have been unable to overcome, and a ceremony, instituted for all enjoying the light of Gospel revelation, been restricted to so few, so very few, comparatively, of those nominally Christian.

What is the necessary preparation for admission to the visible Church of the Savior?

First, and essentially, faith in God and the Lord Jesus Christ, faith in the Gospel as of divine origin, and in its simple, yet all comprehensive doctrines and precepts; not merely the cold assent of the understanding, as to a mathematical truth, but that pervading, quickening faith which reaches and purifies the springs of all our actions, conforming them in some humble degree to the character of Him 'who was without sin.' Without this assured belief that God exists, that Christ performed the most glorious mission ever bestowed on the sons of men, and that we, like him, shall arise at the resurrection of the dead, what incentive have we to perseverance in the path of excellence? Without it, our goodness is but worldly morality. We build on an unstable foundation, and though to the eye of man, the structure may appear a goodly one, it needs the element of strength, durability and beauty, which can alone preserve it unharmed amid the attacks of outward, and the treachery of inward foes. With it, the divine life has already commenced within us. God has marked the good commencement; nor need we shrink from publicly and solemnly sealing ourselves the disciples of our risen Master.

A further preparation is in the state of feeling, motive and affections. As Ware has said in his comprehensive work on the formation of the Christian Character, 'we are not to ask how long we have been followers of the Savior, but whether we now are,' not if we have attained the stature of 'perfect men in Christ Jesus,' but whether with full purpose of heart and life, we wish to devote ourselves in a Christian profession to our God and our Redeemer. Solemnly resolving to lead a virtuous life, feeling it a duty which love and gratitude alike impose, and earnestly desiring to avail ourselves of the instituted means, God will assist us and prosper our holy resolutions. Thus resolving, the Christian course will be comparatively an easy one; and though, through severe trial, through strong temptation and many failures, we pursue our path; still such a blessing will attend our faithfulness, that each successful struggle will give us renewed strength, and prepare us for that conflict with the world, from which the most advanced Christian is never free.

'Why tarryest thou?' who hast pressed forward till the cup of blessing seems even now within thy reach? Thy Father looks benignantly upon thee, and thy Savior waits to welcome thee. With their omnipotent aid, thou canst neither be faint nor weary in the divine life.

'They kindly mark each virtuous aim,
And fan the smoking flax to flame.'

Why tarryest *thou* whose heart is buoyant with a gladness and hope that are yet but of earth, while there beams upon thy vision, the hope 'full of immortality?' Why tarryest *thou* who with much lofty principle, and great natural amiability, yet lackest the one thing needful, and seemest to require but the seal of the everlasting covenant, to stamp thy character with true excellence, and unfold in just and symmetrical proportions the dignity and greatness, which belong alone to the Christian mortal?—soon to leave behind thee the fine gold, on which thy best affections are placed; immortal being! who will soon put off the garment of flesh, and enter on an unending existence, fonder, deeply and wisely, on thy highest interest. 'Let not your heart be troubled, neither let it be afraid.' But so meditate, so resolve, so pray, that the peace of God, which passeth human understanding, may enter thy soul, and overshadow thee with its divine presence and glory. T. L. E.

Keene, N. H., 1844.

NEW PUBLICATONS.

The Christian Doctrine of Charity. A sermon delivered before the Howard Benevolent Society on their Thirty-second Anniversary at the Old South Church. Boston: Jan. 15th, 1844. By F. D. Huntington, Minister of the South Congregational Church. Boston: Wm. Crosby. 1844.

The text of this discourse is the appropriate passage in 1 Cor. xiii. 3: 'And though I bestow all my goods to feed the poor,—and have not charity it profiteth me nothing.'—The object of the writer is to unfold the Christian doctrine of Charity. He admits that the great problem before society, the alleviation of poverty, the protecting and providing for the poorer classes has its national aspect, and glances briefly at this, but thinks that all governmental oversight and regulation must after all be indirect and incomplete. He acknowledges the importance of charitable associations, and sets forth justly their true office and uses. But the main purpose of the discourse is to unfold this immutable principle—that all charitable exertion, to have any worth, or to accomplish any great result must spring from individual goodness, and to set forth the teachings of Christianity upon this point of benevolent effort in the individual.

The discourse is interesting and suggestive, calculated to deepen in every breast the sentiment of responsibility, and to lead every man to reflect how he may be faithful to his means and his position. We select the following passage not because it is the most powerful, but because we would have the truth it inculcates more deeply felt.

'It would be easy, I believe, to show that it is in the application of the Christian doctrine of charity to the individual character and life, that we are to seek for the solution of those difficult practical questions that come up so often, and must come up till they are settled on Christian grounds, respecting the treatment and the position of the less-favored and hard-working classes; such as the proper and fair adjustment of wages; the right proportions between the compensation of the friendless woman who bends over her task till the breath of life expires, and the trader with his competence and wasteful expenditure; the rate of rents, too, in which, for the want of humane sentiments, the most unrighteous exaction is secretly perpetrated to a degree little suspected by the multitude and goes unchallenged. Wretched piles of mouldering and unwholesome ruins are made to yield a revenue out of the hard earnings of poverty, equal to many of the dwellings of elegance and abundance. More than we think are we the subjects of that solemn sentence pronounced in Holy Writ on the oppressors of the poor. If light is ever to be thrown in on these perplexing evils, it must be shed first on human hearts, and must be poured from the central source of Infinite Love.

Christianity teaches us something as to the *mode* of our charities; that we should approach the poor man *as* a man, as a brother; that we should hold him, for his Creator's sake and his own soul's sake, in honor; that we should so administer our gifts and kindnesses as not to wound his sensibility, break down his spirit and humble the dignity of his nature. Sir Walter Scott, whose almost universal sagacity and loving heart dictated to him a course of conduct in this particular corresponding with his principles, gives us what he calls his notion of charity, as follows: 'Let the poor alone,' he says, 'in their domestic habits. Protect them and treat them kindly, of course, and trust them. But consider it as a sin to make them lose the precious feelings of independence.' Let not us, my friends, as we would manifest a Christian disposition, let not us who are the more favored, teach the poor, even while we bestow our pittance of relief, teach them by our example, by our whole style of life and speech, by the com-

mon expressions of daily conversation, to think that riches, after all, are the most desirable of all possessions; that we esteem wealth with false-heartedness more than truth and uprightness with want; that in the old language of Scripture, the poor man's wisdom is despised; that we worship opulence, and only pity and patronize indigence; that we overlook moral distinctions and regard those of rank and outward station. Let us not so belie the heart's true charity, and insult the majesty of human nature. Let us not turn from the place where we drop our gift in cold formality, and pay a servile homage to ill-gotten gain. The high feeling of self-respect, living indestructibly in the poor man's heart, will see with quick discernment the emptiness of that profession. It will turn in bitterness and unspeakable despair from the mockery, and feel that it is a lonely exile in the midst of society, starved and frozen in a world of plenty. They are gifts more valued even by the abject, than food or shelter.—There is a kindlier warmth than that which blazes on the hearth. There is a deeper satisfaction than that which stills the cravings of appetite. And none feel the worth of these gifts of the affections more susceptibly than the poor.—Our Religion bids us accompany our act of almsgiving with words of friendly interest for the friendless, words that may lighten the heavy load of grief, and make glad the long hours of task-work; other words than the petty precepts of worldly economy, even of the spirit's riches and the hearts riches, of the beauty of virtue, the treasures of thought, the hidden springs of peace and joy; of the enkindling and glorious truths of righteousness, of heavenly faith and the deep discipline of the soul, of a holy and everlasting life and its blessedness.

My friends, we are unfaithful disciples of Christian Truth, unfit representatives of its gentle power, if we slight these duties it enjoins or this spirit in which they are to be discharged; if we do not recognize and heed that merciful element that is so powerful in it and so lovely, that constitutes so much of its claim to the acceptance and confidence of human kind. The eye of watchful unbelief will not fail to mark the inconsistency, and her maligning tongue to tell it to the doubting and the wavering, and so to multiply them and exasperate them. Already the signs of this effect are visible. Too often there is a real distress of skepticism growing out of this discrepancy between the professed aims of the Gospel and inefficiency in alleviating social injuries and oppressions. We must be awake to this work of Christian well-doing then, if we would stay this perilous inclination; if we would leave no apology for that canting cry that under the title of an advocacy of social reformation, scoffs at Christianity's very name, and pours contempt on *all*, yes, every one, of her institutions and ministrations.'

The Christian Examiner and Religious Miscellany, No. 121. Fourth Series, No. 1. January, 1844. Boston: Crosby & Co.

This is the first number of our well known periodical which is issued under the new editorial arrangement. We do not intend to pass any encomiums upon it lest they should be taken as matters of course, or praises which would be expressed in about the same terms if the degree in which they were deserved is less than it is. We have read it with great interest; its variety, spirit, freshness and energy are pledges that the Editors will make a strenuous effort to make their work in all respects what it should be. The Senior Editor, Dr. Lamson, presents us with an article upon the Customs and Modes of Life among the Christians of the early ages, and a Review of Arnold's Sermons; Dr. Gannett answers at length the question, 'What is Christianity?' An Editorial Notice bears the signatures of both Editors. The other articles —let our readers observe their variety—are 'The Sings and Prospects of the Age,' by Dr. Dewey; the Discourse preached by Rev. R. C. Waterston on occasion of resuming the Thursday Lecture; 'The Book of Life,' by Rev. E. H. Sears, 'Oxfordism and the English Church,' by Rev. E. Peabody; 'The Hugenots in France and America,' by Mrs. L. J. Hall; 'Frederika Bremer's Theology,' by Rev. S. Osgood; 'The Three Baptisms,' by Rev. W. P. Lunt, besides numerous Notices of recent Publications, and Articles of Ecclesiastical, Literary and Miscellaneous Intelligence.

Now that the change in the form, arrangement and contents of this valuable periodical affords a fresh opportunity for renewing the interest of our denomination in its success, we hope that all who are concerned in its prosperity, or are to be benefited by its pages, will do what they can to increase its subscription list.

The Child's Friend, for February 1844, No. VI. Boston: Leonard C. Bowles, 118 Washington street.

We trust that this periodical, designed for Families and Sunday schools, increases in circulation in proportion to its deserts. Good at first, every number has been an improvement upon its predecessor. The present number is excellent, full of matter to interest and instruct children, and afford aid and valuable suggestions to Sunday School Teachers.

The Monthly Religious Magazine. Boston: Published by Leonard C. Bowles, 118 Washington st.

The second number of this Magazine made its appearance punctually on the first of the month. It embraces all the interesting religious intelligence for the month, an excellent Sermon, on 'Means of Religious growth' an able article on 'Personal and Social Reform,' another one on 'Christ's words at the well of Samaria,' and other valuable communications. It is a good number, fitted to shed light and peace in its path.

HARTFORD UNITARIAN ASSOCIATION.

An Association having been recently formed at Hartford, for the purpose of advancing the cause of Unitarian Christianity, in that place, and the formation of a religious Society for public worship and instruction, they adopted a Constitution and subsequently elected the following gentlemen to the offices attached to their names.

James H. Wells, President.
Samuel Saltmarsh, M. D., Secretary.
T. M. Allyn, Treasurer.
Charles H. Olmstead. N. A. Phelps, Jona. Goodwin, Committee.

*** In the communication in our last referring to this subject, occurred a typographical error which should be corrected,—namely, instead of 'Let the mouths of our friends there' it should read,—'Let the *motto* of our friends there be Prudence, Patience and Perseverance.'

Sunday Evening. On Sunday evening next, Feb. 4th, a Discourse will be delivered by Rev. R. C. Waterston, at the Baptist Church, in Bowdoin Square (Rev. Mr. Cushman's) upon the subject of Pauperism,—*its extent, causes, and the best means of prevention.*

This Discourse, delivered first in the Winter Street Church, is repeated at the request of the Society for the Prevention of Pauperism. Services will commence at 7 o'clock.

*** *A collection will be taken.* The extreme severity of the season makes it imperative that something should be promptly done for the judicious relief of the destitute.

For the Register.

OBITUARY.

MR. JOHN L. HATCH.

Died in New Orleans, Jan. 18, Mr. John L. Hatch, late of this city, aged 23. Mr. Hatch was a native of Falmouth, Mass. From his childhood he was remarkable for purity of heart and uprightness of behavior. Having served his apprenticeship, and already established himself in business as a Tailor, his strong religious affections prompted him to relinquish his trade that he might devote himself to the study and preparation for the Christian ministry. During the autumn and winter of 1842–3, he supported himself by working a part of the time, whilst he was pursuing his studies under the direction of a clergyman of this city. In the spring of 1843, through the liberality of the Second Church in Boston, he was enabled to enter the Academy at Exeter. After one term, his health failed him. Symptoms of consumption showed themselves. His friends became alarmed and finding that it would be hopeless for him to remain at the North during the winter, furnished him with the means of taking a journey to a warmer clime, where, as too often happens in similar diseases, death speedily found him amongst strangers and far from familiar scenes.

But strangers were friends, and with exemplary kindness ministered to all his wants, watched by his couch, and paid the last respects to his remains.

Mr. Hatch has left an irreproachable and respected name amongst a large circle of companions and friends in Boston, Exeter and elsewhere —who, whilst they lament his early departure, and the unfulfilled purpose of his heart, rejoice in the assurance of the fitness for immortality and his heavenly recompense.

Messrs. Editors,—It is understood that Mr. G. W. Lippitt, has received an invitation to become the Pastor of the Hawes Place Society at South Boston.

As high legal authority has confirmed me in the opinion that one of the By-Laws of this Society, a By-Law which for the five years last past has had an important influence upon the proceedings and condition of that Society, is not authorised by its charter, tends to frustrate the benevolent intentions of its founder, and perhaps involving a forfeiture of his devise, I propose to make to the public a full statement of the facts in the case, setting forth the provisions of the will of the late John Hawes, the provisions of the charter, and the operation of the By-Law in question, and the proceedings of the Society under it.

L. Capen.

Ordination at Brighton. The Ordination of Mr. Frederic Augustus Whitney over the First Congregational Church and Society in Brighton, will be on Wednesday, Feb. 21st, at 11 o'clock, A. M.

Subscribers in Eastport will do the Proprietor of the Christian Register a favor by paying their bills to Mr. E. Y. Sabine.

The Primitive Christian. This is the name of a new semi-monthly publication, issued at Bath, in New York State, under the patronage of the Christian Denomination. It is professedly devoted to the promotion of practical piety. It is edited by Elder Jabez Chadwick, who has given evidence in the number we have seen, of his ability to render it a respectable and useful publication. Referring to the declared purpose of the work, the Editor says:—

'In pursuance of the object couched in the very title of the work, he will advocate the simple unity of God—the Sonship and pre-existence, but not *self-existence*, of Jesus Christ—his mission, and sacrifice for the salvation of men—the free grace of God in the gospel, and the sufficiency of the provisions for all who are willing to accept them—the sinfulness of mankind, and the necessity of the new birth—the doctrines of repentance and faith, as connected with forgiveness and salvation—and the indispensable necessity of new obedience. He will insist on the duties of love to God and our neighbor, prayer, self-denial, baptism, the Lord's Supper, the keeping of the Sabbath, purity of conversation, speaking the truth in love, fidelity in deal and intercourse, union among Christians, and perseverance in faith and good works to the end, the resurrection from the dead, and the retribution of the final judgment.'

The following passages show the soundness of the Editor's doctrinal views. In an article on the Atonement he says:—

'What then is *the atonement?* I answer, it is *the reconciliation* which is affected between man and God by means of the gospel.'

'To *atone*, in the New Testament sense of the word, is to *reconcile;* the *atonement* is the *reconciliation*—viz. the *reconciliation* which is effected by mediation and work of Christ.'

'The death or sacrifice of Christ is often referred to as though it constituted the atonement; whereas it was only the means of it.—The atonement itself, i. e. the reconciliation, was a subsequent thing, and affected by his appearing before God in the heavenly sanctuary in our behalf, 'not with the blood of bulls and goats; but with his own blood.'' His offering of himself, inclusive of his whole Mediatorial work, is to be considered in the light of appointed and necessary means, with reference to an important end, viz. the reconciliation between men and God. Substituting the end, which is the reconciliation, for the means by which it is effected, viz. the work of Christ, is confounding things which are obviously different.'

Distress in England. Under this heading we find in the Philadelphia United States Gazette the following almost incredible statement.

'In looking over our London files,'—says the Gazette,—'we had occasion to note the extremities to which persons are driven for means of living. Parents throw in a small sum of money into a society, for providing decent burials for members of the family. Some parents belong to many such. It is now ascertained that, with feelings that few in this country can comprehend, these parents aid in producing the death of their young children, in order to procure the sum payable as funeral expenses. It has come to be a common remark, when the child of a parent who has thus contributed becomes sick, 'Aye, aye, that child will not live, it is in the burial club.' An instance is mentioned of a child's dying, and a verdict being rendered, 'died through want of nourishment;' and then the parents enforced the payment of burial fees from ten Clubs, amounting to £34 3s.

The following passage relating to the same topic is quoted from an English paper.

'Two similar cases came under the notice of Mr. Coppock, the Clerk and Superintendant Registrar of the Stockport Union, in both of which he prosecuted the parties for murder. In one case, where three children had been poisoned with arsenic, the father was tried, with the mother, and convicted at Chester, and sentenced to be transported for life, but the mother was acquitted. In the other case, where the Judge summed up for a conviction, the accused, the father, was, to the astonishment of every one, acquitted. * * * * It is remarked on these dreadful cases by the Superintendant Registrar, that the children who were boys, and therefore likely to be useful to their parents, were not poisoned; the female children were the victims. It was the clear opinion of the medical officers that infanticides have been committed in Stockport to obtain the burial money.'

[The Church controversy between Drs Wainwright and Potts, if it has done no other good, has solicited a spirit-stirring song, fit to become the National Song of New England. The name of the author is not given, but the song was chanted by the Sacred Musical Society of New York at the close of a late lecture at the Tabernacle, delivered by the Rev. George B. Cheever.]

THE PILGRIM'S LEGACY.

The May-Flower, on New England's coast, has furl'd
her tattered sail,
And through her chaf'd and moaning shrouds December's breezes wail,
Yet on that icy deck, behold! a meek but dauntless band,
Who, for the right to worship God, have left their native land;
And to this dreary wilderness, this glorious boon they bring,
"A church without a bishop—a state without a king."

Those daring men—those gentle wives—say wherefore do they come?
Why rend they all the tender ties of kindred and of home?
'Tis *Heaven* assigns their noble work, man's spirit to unbind;
They come not for themselves alone—they come for all mankind;
And to the empire of the West this glorious boon they bring,
"A church without a bishop—a state without a king."

Then, Prince and Prelate, hope no more to bend them to your sway,
Devotion's fire inflames their breast, and freedom points their way,
And, in their brave hearts' estimate, 'twere better not to be,
Than quail beneath a despot, where the soul cannot be free:
And therefore o'er the wintry wave, those exiles come to bring
"A church without a bishop—a state without a king."

And still their spirit, in their sons, with freedom walks abroad,
The Bible is our only creed—our only monarch God!
The hand is raised—the word is spoke—the solemn pledge is given,
And boldly on our banner floats, in the free air of heaven,
The motto of our sainted sires, and loud we make it ring,
"A church without a bishop—a state without a king."

Thursday Lecture. The Lecture on the 1st inst. was preached by Rev. Mr. Lambert of East Cambridge, from Matt. xiii. 52. 'Then said he unto them, therefore every scribe which is instructed in the kingdom of Heaven is like unto a man that is a householder, which bringeth forth out of his treasure things new and old.'

MASSACHUSETTS STATE PRISON.

From the Warden's Report it appears that the whole number of convicts in the prison, September 30, 1843, was 265. During the past year ninety-seven have been received into the prison, and one hundred and nineteen discharged. Of the sentences of the 265 convicts 19 are for 1 year, 39 for 2 years, 48 for 3 years, 37 for 4 years, 31 for 5 years, 20 for 7 years, 15 for 10 years, and 13 for life.

Of the countries of which the convicts are natives, Massachusetts produces 108, Maine, 19, New Hampshire 16, Vermont 16, New York 18, Ireland 16, England 14.

Of the convicts now in prison 54 are re-commitments, viz: 35 are second comers, 14 are third comers, 2 are fourth comers, 2 are fifth comers, and 1 is a sixth comer.

There are 19 negroes and 18 mulattoes in prison.

The financial concerns of the prison are in an embarrassed condition. The failure of a firm in 1838 in New Orleans, and the failure of the Phœnix Bank, have occasioned a heavy loss to the state.

The present warden took charge of the prison, July 22, 1843: at this time the deficit was $4,492 75.—He says:—

"It seemed to me in entering upon the duties of this office, if I erred at all, I should prefer rather to err on the side of kindness, clemency, and humanity, than on that of severity of punishments. I knew that the laws, rules, regulations, and discipline of the prison must be enforced. But I wished, if possible, to enforce them without recourse to corporeal punishment or physical suffering. And I have succeeded, with the exception of three cases, and those soon after I took charge, the government of the prison has been administered without corporeal punishment. The shower bath has not been used. And yet I think I can safely say that the convicts are as orderly, as industrious, and obedient as heretofore, and more contented, docile, and happy. A feeling of mutual respect, kindness, and friendship seems to be growing up between us."

Mr. Thompson's Fire Escape. This is a very simple and very ingenious invention for preserving persons from being burnt in houses that are on fire. The contrivance by which they are to be saved from the flames is this:—A rope, the two ends of which are held in the street by policemen, or other persons present, is elevated by means of a pole, consisting of pieces fastened together after the manner of a fishing-rod, to the window of the house from which the inmates are to be rescued, the rope is to be secured in the room by passing it round a hook or heavy piece of furniture, and the two ends in the street being pulled apart so as to form an angle, a belt which is secured upon them by strong iron rivets, is forced up to the window, by means of two iron wheels or sheaves, almost instantaneously. The apparatus will carry a man secure by the belt, up to a window at the very top of the house, and will, by means of the ends of the ropes being kept tight and asunder at such a distance as the occasion requires, enable any one to descend by means of the belt, without any danger from too great rapidity. The machine was tried last week in Sydney's-alley Adam-street, Adelphi, and in Wellington-street, Strand, when repeated ascents to and decents from windows were made with complete success. The invention is so simple and so manageable that any person can avail himself or herself of it.

Long Island Railroad. The Directors of the Long Island Railroad Co. state, in their semi-annual report, that the road will be opened to Greenport in July, furnishing a very expeditious route between New York and Boston, either by way of Norwich or Stonington, with both of which lines it is in contemplation to connect it. The excess of receipts on the road for the last six months, over the expenditures, amounts to $8,228 99. The estimate for its completion is $345,000.

Irresolution. In matters of great concern, and which must be done, there is no surer argument of a weak mind than irresolution: to be undetermined where the case is so plain, and the necessity so urgent: to be always intending to lead a new life, but never to find time to set about, this is as if a man should put off eating and drinking, and sleeping, from one day and night, till he is starved and destroyed. [Tillotson.

There is a plan on foot in New York, to establish a *Merchant's Library Company.* Subscriptions are $25, and then $5 a year. No steps will be taken towards purchasing books, until five hundred subscribers shall have been obtained.

The United States Gazette says:—

'The Mercantile Library Company of Philadelphia will fill the place in this city of the projected Society in New York.'

There were shipped from Apalachicola, Florida, during the year ending on the 30th of November last to foreign ports, 57,934 bales of cotton, and coastwise 67,356—in all 125,310 bales.

LEGISLATIVE.

Saturday, Jan. 27.

In Senate—on motion of Mr. Copeland of Norfolk, ordered that the Governor be requested to furnish the Senate the names of the Commissioners appointed by the Governor and Council under the resolve of March 18, 1843, together with the report of said Commissioners.

The orders of the day were taken up, and Mr. Lincoln of Worcester, concluded his speech on the bill to restore the salary of the Judges of the Supreme Judicial Court. After some reports from the committees, the Senate adjourned.

In the House—petitions, memorials and reports were presented.

On motion of Mr. Cushing, of Boston, ordered that the law requiring the Clerks of the Judicial Courts to make returns, be committed to the Committee of the Judiciary, with instructions to consider the expediency of repealing said law.

The orders of the day having been disposed of, Mr. Saltonstall of Salem, from the Committee on the Judiciary to whom was referred an order introduced and passed a few days since, instructing the committee to consider the expediency of altering or repealing the law passed by the last session, in relation to the Courts of Common Pleas and the Municipal Court of the city of Boston, reported a bill repealing that act and providing new regulations, to commence on the first Monday of April next.

On motion of Mr. Frothingham of Charlestown, the resolve on the petition of George B. Wallace to recover from the Commonwealth the sum of $903, which was stolen from him, was taken up. The amount above stated was stolen from Mr. W. and the thief put under bonds of $1000, but subsequently decamped and the bail money was put into the treasury. The resolve was discussed by Messrs. Bigelow, Chandler, Codman, Greele and Wales, of Boston, Frothingham of Charlestown, Wheatland of Salem, Richardson of Woburn, and Sceva of Townsend, when it was passed to be engrossed.

Monday, Jan. 29.

In Senate. Mr. Gardner, of Bristol, presented the petition of Timothy Ide and fifty others, to have the boundary line fixed between Massachusetts and Rhode Island.

On motion of Mr. Lincoln of Worcester, the orders of the day were taken up, and the bill to restore the salaries of the Judges of the Supreme Judicial Court, was discussed by Messrs. Strong of Worcester and Cook of Berkshire.

In the House. On motion of Mr. Morse of Shelburne, ordered that the Committee on the Judiciary instructed to inquire into the expediency of altering the provisions of the Revised Statutes in relation to the Election of Representatives to Congress at a second trial, in such manner as that a plurality of votes shall elect.

On motion of Mr. Russell of Warwick, Ordered, that the Committee on Probate and Chancery be instructed to inquire into the expediency of providing by law that no legal document shall be void in consequence of the omission of a seal, except the same is required by the Constitution of this State or of the United States.

The Speaker presented the annual report of the Norwich and Worcester Railroad Company; also a report from the commissioners appointed to examine the accounts of said company.

Mr. Stevenson of Boston, from the Committee on the petition of Abbott Lawrence and others, relating to the Ursuline Convent, reported an order that ——— be a committee to investigate the subject—ascertain who were the owners, &c., and report at the next session of the Legislature. The order was adopted.

Tuesday, Jan. 30.

In the Senate. On motion of Mr. Livermore of Middlesex, the Relief Steamboat Company incorporation was taken up, and the amendment of Mr. Gardner of Bristol, making individual corporators liable for the debts of the corporation, was lost, without discussion. The bill then passed to a third reading.

On motion of Mr. Richardson of Suffolk, the orders of the day were taken up, and the bill to restore the salaries of the judges of the Supreme Judicial Court was discussed by Mr. Cook of Berkshire, who concluded the argument which he commenced yesterday, against the restoration. Mr. Adams of Suffolk, in favor of the same, Messrs Gardner of Bristol, and Hathaway of Bristol, against it.

Mr Wheatland of Salem, from the committee on Elections, to whom was referred the remonstrance of Henry P. Fairbanks and 270 others, inhabitants of Charlestown, against the right of Freemen F. Tilden, Richard Frothingham, Jr., Philip B. Holmes, and Absalom Rand, members of the House from that town, to their seats, made a report in which were fully set forth the reasons of the remonstrants for thus remonstrating and examining into the particulars of the election at which said members were chosen, and concluded by offering an order declaring the seats of the sitting members vacant. The report was ordered to be printed, and placed in the orders of the day for to-morrow.

Mr. Sceva of Townsend, from the Committee to whom was referred an order concerning the expediency of providing by law for the sale of spirituous liquors, to be used in the arts and medicinally, reported a bill authorizing the selectmen of towns, and the Mayor and Alderman of cities, to license individuals, in the proportion of one to every two thousand inhabitants, to be limited to none, for the sale of spirits for these purposes only, provided the will of the inhabitants be so expressed in an election; the bill also makes provision for the penalties to be incurred by a violation of the law, and the same to take effect after its passage. The bill was placed in the orders of the day for to-morrow, and ordered to be printed.

On motion of Mr. Russell of Warwick, the House proceeded to the consideration of the orders of the day, and quite an animated discussion took place on the question of the passage to a second reading of the order introduced yesterday, appointing a committee to inquire and report in regard to the destruction of the Ursuline Convent.

Wednesday, Jan. 24.

Senate. No business of importance was transacted in the Senate this morning.

In the House. The bill to restore the Salaries of the Judges of the Supreme Judicial Court was taken up at half past 11 o'clock, and discussed by Messrs. Hathaway and Child.

Mr. Hutchinson of North Bridgewater, from the special committee to whom was referred the petition of John P. Andrews, praying for an establishment of universal peace, submitted a report and resolves, which were ordered to be printed, and passed into the orders of the day for to-morrow.

Mr. Cummings of Boston submitted an order which was passed, into the orders of the day, providing that members vacating their seats in consequence of remonstrances, shall be paid by the city or town from which they are sent.

The Committee on the Judiciary, on the order relating to the Municipal Court of this city, reported that further legislation is inexpedient.

Various other reports were submitted by various committees.

At 12 o'clock, the two branches met in Convention, and filled the vacancy in the Board of Trustees of Amherst College. The vote stood thus:

Linus Child,	192,
Samuel C. Allen,	139,

And Linus Child was declared elected.

The Senate having retired, the orders of the day were taken up, and the amendment of Mr. Wales of Boston, to the resolve of the committee on the Ursuline Convent question, was debated at length.

Salaries of the Judges. The Senate yesterday concluded all discussion on the subject of restoring the salaries of the Justices of the Supreme Court, and passed the bill to be engrossed. The matter will probably cause some debate in the House of Representatives, and then pass that body, as it has the Senate, by a strict party vote. [Courier.

Edward Kavanagh, late acting governor of Maine, died at his residence in Newcastle, on Sunday evening, aged 48. The Eastern Argus says, 'In the death of Mr. Kavanagh, Maine has lost one of her ablest and best statesmen, and a most estimable man, and citizen—and the Democratic party one of its brightest ornaments. We mourn the loss of a christian and a wise and good man.' [Courier.

Election of Mr. Abbott. The election of Monday last, in the third District, resulted in the choice of Amos Abbott, the Whig candidate for Representative to Congress. The Massachusetts delegation in Congress will now be complete.

Amelia Norman. This girl left the city prison on Saturday morning, escorted by Dr. McCready, to the new home humanely offered her by Mrs. Child, as an inmate of her family. From all we learn, however, her mind and health have received a blow which will probably ere a great while, place her beyond the need of kindness or of friends.

Deaths in Massachusetts. The number of deaths in the Commonwealth for the year ending May 1, 1843, as reported to the Secretary of State, was as follows:—Suffolk, 2343; Essex, 1421; Middlesex, 1598; Worcester, 1369;—Hampshire, 518; Hampden, 357; Franklin, 358; Berkshire, 387; Norfolk, 682; Bristol, 360; Plymouth, 643; Barnstable, 397; Dukes and Nantucket, 251—total, 10,684. Of these, 4771 were males, 5311 females, and 602 sex not stated. Under 1 year, the number of deaths was 1762; 1 to 2, 773; 2 to 5, 932; 5 to 10, 563; 10 to 20, 599; 20 to 30, 1153; 30 to 40, 876; 40 to 50, 683; 50 to 60, 588; 60 to 70, 682; 70 to 80, 848; 80 to 90, 572; 90 to 100, 132; over 100, 7; not stated, 514. In Suffolk county, of the 2343 total deaths, 1264 were under *ten* years of age. In most of the other counties, the proportion of deaths of children is much less.—With regard to diseases, it appears that of the 10,684 deaths, 3699 resulted from diseases of uncertain seat, 910 from those of the brain and nerves, 2714 from those of the respiratory organs, 141 from those of the urinary and genital organs, 718 from those of the digestive organs, 194 from those of the organs of circulation, and 2308 from endemic, epidemic, and contagious diseases. As to the time of death, 981 deaths occurred in May, 843 in June, 866 in July, 1094 in August, 1141 in September, 909 in October, 814 in November, 769 in December, 728 in January, 767 in February, 816 in March, 804 in April, and 152 not stated.

The father of an interesting family near Detroit, not long since stopped the only newspaper which he allowed himself or family, and solely on the ground that he could not afford the expense. This man chews 14 dollars and 60 cents worth of tobacco a year.

☞ Suffolk Street Chapel.—Anniversary of Dedication and Sunday School. The Fourth Anniversary Celebration at this Chapel will take place on Sunday Evening next, at 7 o'clock. Addresses to Children, Parents and Teachers, will be made by Rev Henry F. Harrington of Providence, R. I., and Messrs Lincoln and G. F. Thayer of this city. A Collection will also be taken for the benefit of the Chapel. Friends of the Ministry at large are invited to attend. j3

MARRIAGES.

In this city, on Monday evening, by Rev J. J. Sargent, Mr Samuel Fernald to Miss Eleanor Gott.

Jan 25, Mr Richard C. Cabot to Miss Charlotte S. Eastburn of New York.

Jan 28, by Rev Mr Waterston, Mr Alexander L. Poor to Miss Ann W. Phagins.

Jan 28, Mr Isaac F. Shepard to Miss D. E. N. Bates.

In Roxbury, Jan 24, Mr Willard Hawes of Boston, to Miss Susan M., only daughter of A. M. Withington of R.

In Portsmouth, N. H., Jan 25, by Rev Mr Peabody, Mr Samuel H. Gookin of this city, to Miss Martha A. Ball of P.

In Syracuse, Jan 22, by Rev M. Storer, Mr Andrew Y. Thompson of Jordan, to Mrs Susan Gibson.

DEATHS.

In this city, Jan 28, very suddenly, Mrs Susannah Messinger, wife of Col Daniel Messinger, in the 73d year of her age.

Capt Jeremiah Briggs, 66. He was the first man who ever hoisted the American flag in Siam.

Jan 29, Dea James Melledge, 77.

Jan 29, after a lingering illness, Mr John Skinner, 33, second son of the late John Skinner of New York.

In Charlestown, Jan 30, Mrs Mary Childs, 63.

In Salem, Jan 29, Mrs Sarah White, relict of the late Dr Wm Stearns, 79.

In Milton, Jan 26, Nancy, wife of Mr Zebediah Williams, 70.

In Brookline, Jan 26, Horatio G., youngest son of Dr John C. Howard, in the 7th year of his age; Jan 28, John Clarke Howard, M. D., in the 39th year of his age.

In South Weymouth, Mr John W. Vinson, 30.

In Marblehead, Mrs Mary Waby, 88.

In Dorchester, Jan 28, Mrs Elizabeth Davenport, 80.

In Worcester, Jan 27, Mr Samuel Whitney, of West Cambridge, 47.

In Springfield, Jan 28, of scarlet fever, after a very short illness, Frances Bourne, only daughter of Rev W. B. O. Peabody, 18.

In New York, Jan 27, Mr Wm Dodge, of Ipswich, Mass, about 22.

In Trinidad, Cuba, Jan 2, Gurdon Steele, Esq. late Cashier of the North Bank of this city.

Massachusetts Register for 1844. James Loring, 132 Washington street, has just published the Massachusetts Register for 1844, containing the New Tariff of Duties, the English and Chinese Tariffs, the State Legislature, the 28th Congress, Army and Navy Officers, Consuls, Militia, Ministers, Colleges, Charitable Societies, City Officers of Boston, Officers of Banks and Insurance Companies, Lawyers, Members of the Mass. Medical Society, Justices, &c. qualified in 1843, Statistics, &c. Also for sale, Jefferson's Manual, American Constitutions, and Goodwin's Town Officer. j3

Sparks' Letters on Episcopacy. Letters on the Ministry, Ritual and Doctrines of the Protestant Episcopal Church, by Jared Sparks, 2d edition; for sale by W. Crosby, 118 Washington street. j3

D'Aubigne's Reformation.—New Edition. The subscribers, at the earnest solicitation of many friends, have added the Notes and References to their edition of the History of the Great Reformation, by D'Aubigne. They do not believe that any great advantage will accrue to the general reader from it, as the Notes are all translated in the body of the work, and the references are to works entirely beyond the reach of 99 out of 100 readers. They have made this addition at considerable expense, and without any increase of cost, in order to comply with numerous requests of valued friends so to do, and thus doing, defend themselves against the unceasing efforts of the publishers of the New York Edition to defame theirs.—They now present to the public an edition containing all the Notes and References printed on fine paper and in good type, 25 per cent. cheaper than the price at which the inferior New York Edition is offered.
JAMES M. CAMPBELL & CO.,
Philadelphia.

*** Saxton, Peirce & Co, 133 Washington street, Boston, will supply the above *ten per cent.* less than the Philadelphia publishers, or their agents in this city. (Publishers' and Agents' price 75 cents—*our price 67 cents.*)

S. P. & Co., also supply *all* Campbell & Co's publications at from 10 to 20 per cent. less than their prices, or at which their agents supply them in this city.

POPULAR WORKS LATELY PUBLISHED.

Miss Bremer's New Work. A Diary; with Strife and Peace. Translated by Mary Howitt from the Swedish of Fredrika Bremer; price 12½ cents.

James's New Novel. Arabella Stuart: a Romance of English History; by the author of 'Richelieu,' 'The False Heir,' 'Forest Days,' &c.; price 12½ cents.

Mrs. Holland's New Novel. The Unloved One: a Domestic Story; by Mrs Holland, author of 'The Czarina, &c.; price 12½ cents.

Dickens's New Work. A Christmas Carol, in Prose; being a Ghost Story of Christmas, by Charles Dickens; price 6¼ cents.

*** All orders must be addressed to SAXTON, PEIRCE & CO., 133 Washington st. f3

Just Published. The Monthly Religious Magazine, No 2, Edited by Rev E. S. Gannett and Rev F. D. Huntington.

—CONTENTS—

Personal and Social Reform;
Uses of Disappointment;
The Emigrants;
Fidelity to Religious Convictions;
Means of Religious Growth, a Sermon by Rev J. I. P. Coolidge;
Labor;
Thy Sins are Forgiven;
Christ's Words at the Well of Samaria.
Intelligence.
Ordination at Grafton;
" at Deerfield;
Church of the Disciples;
Thursday Lecture;
Social Reorganization;
Unitarian Society at Hartford;
Unitarianism in the West of England;
Westminster Confession of Faith;
Progress of Temperance and Peace Principles;
Harriet Martineau;
Unitarian Lectures in London.

*** Subscriptions received for this Work at One Dollar per annum, by L. C. BOWLES & W. CROSBY, 118 Washington street. f3

Child's Friend, No 5. Just published by L. C. BOWLES, No 118 Washington street.

—CONTENTS—

The Justice of Jesus, by E. L. Follen;
A Good Man's Miracle, by N. Hawthorne;
'Our Father;'
The Mother and her Child;
John, the Leper, a Tale;
The Coming of Christ in the Power of his Gospel, by H. Martineau;
The Elder Staff;
The Teachers' Social Union Meetings, Dec 18 and Jan 15. f3

Waterston's Moral and Spiritual Culture. Thoughts on Moral and Spiritual Culture, by R. C. Waterston, 2d edition.

The first edition of this work met with a rapid sale in this country, and it has been reprinted in England.

'We will venture to predict that it will soon take its place on the shelves of our Religious Libraries beside Ware on the Christian Character, Greenwood's Lives of the Apostles, and other works to which we might refer as standard publications.' [N. Am. Review.

'The Lecture on the best means of exerting a Moral and Spiritual Influence in Schools, no teacher, male and female, possessed of any of the germs of improvement, can read without benefit.' [Hon Horace Mann.

This work will be found to be particularly valuable to the Sunday School Teacher and all others who are engaged in the instruction of youth. A liberal discount will be made where a number of copies are taken.
WM. CROSBY, Publisher,
f3 118 Washington st.

Presents for Children. A great variety of Juvenile Books, among which are the following, just published, viz:

The Youth's Keepsake, Annualette, Boys' and Girls' Annual, Child's Gem, Little Keepsake, Saint Nicholas Annual, Christmas Tales, Gems of Wisdom, Beauties of American History, Ramble's Country and City Scenes, Historical Tales of Illustrious Children, Nursery Rhymes of England, Parley's Tale of Adventure, A Book for Girls in Prose and Poetry, Willie Rogers, or Temper Improved, The Young Student, or Ralph and Victor, Saint Nicholas, Gift for Little Boys and Girls, The Boy's Story Book, Flowers of the Forest, Keepsake Stories, Boys' Story Book, Stories for Clara, Little Clara, Poor Annie, Lord's Prayer, Lucy and Arthur, Child's Own Story Book, Very Little Tales for Very Little Children.

DISSECTED PICTURES, &c.

A variety of New Games for Children, Dissected Pictures, Transparent Slates, &c. &c.
For sale at SIMPKINS'S Book and Stationery Rooms, 21 Tremont Row. j6

Christmas and New Year's Presents. CROSBY & CO., 118 Washington street, have for sale a large collection of Books, suitable for Holiday Presents; comprising the English and American Annuals, viz. The Drawing Room Scrap Book; Friendship's Offering; Forget-Me-Not; Gift; Opal; Rose of Sharon; Literary Souvenir; Book of Beauty; Keepsake, &c. Beautiful editions of the Poets; valuable Standard Works; New Testaments; splendid English Bibles, &c.

Their assortment of new and beautiful Books for Children, comprises all that have been published, and will be found to be as good a selection as any in the city.

N. B. A new Game by the author of Dr. Busby.

It will be found to be a most acceptable gift for children, combining instruction with amusement. The drawings are wholly original and are beautifully engraved and colored. j6

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A present from a Pastor to his Young Parishioners, in ten discourses, urging upon them an early and earnest attention to Religion, by James Flint, D. D. of Salem. This day published by W. Crosby, 118 Washington street. j13

Norton on the genuineness of the Gospels, vols 2d and 3d. Just published; for sale at SIMPKINS'S, 21 Tremont Row. j13

Harper's Illuminated Bibles. A new edition will shortly be published. Persons wishing this work should send in their names, that they may receive early impressions, these being far superior to any that may be published afterwards. Price 25 cents a number, to be published in about 50 numbers. W. CROSBY, 118 Washington st. j13

Norton's Evidences, vols 2 and 3. Evidences of the Genuineness of the Gospels, by Andrews Norton, vols 2 and 3, just published; for sale by W. Crosby, 118 Washington st. j20

Mrs. Ellis's Mothers of England; also, a fresh supply of the Wives, Women and Daughters of England, The Poetry of Life, Pictures of Private Life, &c., 25 cents each. Just received by W. Crosby, 118 Washington st. j20

Bradford's Chronology. New England Chronology, from the discovery of the country, by Cabot, in 1497 to 1800, by Alden Bradford, LL.D. Published and for sale at SIMPKINS'S, 21 Tremont Row. j20

Cheap edition of Follen's Life.—Life of Charles Follen, by E. L. Follen, in one vol, 12 mo. This day published by THOS. H. WEBB & CO., j20 29 Washington st.

The Christian Examiner and Religious Miscellany, for January.—Fourth Series, No I.

—CONTENTS—

Art I. Editorial Notice.
II. The Signs and Prospects of the Age.
III. The Thursday Lecture.
IV. Arnold's Sermons.
V. The Book of Life.
VI. Oxfordism and the English Church.
VII. The Huguenots in France and America.
VIII. What is Christianity.
IX. Frederika Bremer's Theology.
X. The Three Baptisms.
XI. Christian Life in the Early Ages.
XII. Notices of Recent Publications.
XIII. Intelligence.

WM. CROSBY, Publisher,
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Mr. Huntington's Sermon. The Christian Doctrine of Charity, a Sermon delivered before the Howard Benevolent Society, on their thirty-second Anniversary, at the Old South Church, Boston, January 15th, 1844, by F. D. Huntington, Minister of the South Congregational Church. Published by request of the Society.
WM. CROSBY, Publisher,
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Letter and Cap Paper, at prices from $1,25 to $4 per ream; a prime article unruled at $2 a ream. A supply always on hand and for sale by WM. CROSBY, 118 Washington street. j20

A present from a Pastor to his Young Parishioners, in ten Discourses, urging upon them an early and earnest attention to Relig

POETRY.

[For the Register.]

'THIS DO IN REMEMBRANCE OF ME.'

Yes, to the altar of thy grace
Adoring, shall our footsteps press;
And while we wait to see thy face,
Savior divine! our spirits bless.

We cannot seek thy face in vain,—
For thou the humblest prayer will hear,
Thy grace can cleanse from sin's dark stain,
Thy love the gloomiest hour can cheer.

My soul! with earthly cares opprest
Give to this friend thy holiest love;
So shalt thou find eternal rest,—
So meet his blissful smile above.

Bring to the table he has spread,
Thy want, thy weakness, and thy sin,
Thence shall a holy light be shed,
And heaven on earth shall there begin.

Strength to resist temptation's might,
And passion's power, shall there be given,
A guide divine, a cloudless light,
To bring thy wandering steps to heaven.

Keene, N. H. Y. L. E.

[For the Register.]

THE MISSING SHIP.

'Darkness is on thy fate, oh! noble bark,
And many hearts throb wildly at thy name,
Thy fearful course, what mortal eye can mark?—
What soul the story of thy end can claim?

Thou, from the friendly port didst ride the wave
With motion proud, as if a breathing soul
Impelled thy graceful form applause to crave,
And bade thee spurn the mighty wind's control!'

She left the port, and silence gathers round
Her after fate,—how eloquently deep!
Go, skim the wave, no vestige can be found
Of the heart's idols which its depths shall keep.

'Tis a sad circle in the distant home
That waits the coming of familiar feet!
Rest, for thy brother never more shall roam,
Nor his sweet voice thy kindly greetings meet!

The haven he hath found, while tossing still
Upon life's wave, thy bark shall meet the blast!
Guard well the helm while gentle breezes fill
The snowy sheet, and rest with him at last!

God of the mighty deep! the sailor's cry
Is not unnoticed or unheard by thee!
Shed but thy smile across the troubled sky,
And lo! the storm-cloud and the lightning flee!

H. J. WOODMAN.

MISCELLANEOUS.

AN IMAGINARY PICTURE, THAT FINDS TOO MANY COUNTERPARTS IN REAL LIFE.

Scrooge never painted out Old Marley's name. There it stood, years afterwards, above the warehouse door: Scrooge and Marley. The firm was known as Scrooge and Marley. Sometimes people new to the business called Scrooge Scrooge, and sometimes Marley, but he answered to both names: it was all the same to him.

Oh! But he was a tight-fisted hand at the grindstone, Scrooge! a squeezing, wrenching, grasping, scraping, clutching, covetous old sinner! Hard and sharp as flint, from which no steel had ever struck out generous fire; secret, and self-contained, and solitary as an oyster. The cold within him froze his old features, nipped his pointed nose, shrivelled his cheek, stiffened his gait; made his eyes red, his thin lips blue; and spoke out shrewdly in his grating voice. A frosty rime was on his head, and on his eyebrows, and his wiry chin. He carried his own low temperature always about with him; he iced his office in the dog-days; and didn't thaw it one degree at Christmas.

External heat and cold had little influence on Scrooge. No warmth could warm, nor wintry weather chill him. No wind that blew was bitterer than he, no falling snow was more intent upon its purpose, no pelting rain less open to entreaty. Foul weather didn't know where to have him. The heaviest rain, and snow, and hail and sleet, could boast of the advantage over him in only one respect. They often 'came down' handsomely, and Scrooge never did.

Nobody ever stopped him in the street to say, with gladsome looks, 'My dear Scrooge, how are you? when will you come to see me!' No beggars implored him to bestow a trifle, no children asked him what it was o'clock, no man or woman ever once in all his life inquired the way to such and such a place, of Scrooge. Even the blindmen's dogs appeared to know him; and when they saw him coming on, would tug their owners into doorways and up courts; and then would wag their tails as though they said, 'no eye at all is better than an evil eye, dark master!'

But what did Scrooge care? It was the very thing he liked. To edge his way along the crowded paths of life, warning all human sympathy to keep its distance, was what the knowing ones call 'nuts' to Scrooge.

Once upon a time—of all the good days in the year, on Christmas Eve—old Scrooge sat busy in his counting-house. It was cold, bleak, biting weather: foggy withal: and he could hear the people in the court outside go wheezing up and down, beating their hands upon their breasts, and stamping their feet upon the pavement-stones to warm them. The city clocks had only just gone three, but it was quite dark already: it had not been light all day: and candles were flaring in the windows of the neighboring offices, like ruddy smears upon the palpable brown air. The fog came pouring in at every chink and keyhole, and was so dense without, that although the court was of the narrowest, the houses opposite were mere phantoms. To see the dingy cloud come drooping down, obscuring everything, one might have thought that Nature lived hard by, and was brewing on a large scale.

The door of Scrooge's counting-house was open that he might keep his eye upon his clerk, who in a dismal little cell beyond, a sort of tank, was copying letters. Scrooge had a very small fire, but the clerk's fire was so very much smaller that it looked like one coal. But he couldn't replenish it, for Scrooge kept the coal-box in his own room; and so surely as the clerk came in with the shovel, the master predicted that it would be necessary for them to part. Wherefore the clerk put on his white comforter, and tried to warm himself at the candle; in which effort, not being a man of a strong imagination, he failed.

'A merry Christmas, uncle! God save you!' cried a cheerful voice. It was the voice of Scrooge's nephew, who came upon him so quickly that this was the first intimation he had of his approach.

'Bah!' said Scrooge, 'Humbug!'

He had so heated himself with rapid walking in the fog and frost, this nephew of Scrooge's, that he was all in a glow; his face was ruddy and handsome; his eyes sparkled, and his breath smoked again.

'Christmas a humbug, uncle!' said Scrooge's nephew. 'You don't mean that, I am sure.'

'I do,' said Scrooge. 'Merry Christmas! what right have you to be merry? You're poor enough.'

'Come, then,' returned the nephew gaily; 'What right have you to be dismal? what reason have you to be morose? You're rich enough.' Scrooge having no better answer on the spur of the moment, said, 'Bah!' again; and followed it up with 'Humbug.'

'Don't be cross, uncle,' said the nephew.

'What else can I be,' returned the uncle, 'when I live in such a world of fools as this! Merry Christmas! Out upon merry Christmas! What's Christmas time to you but a time for paying bills without money; a time for finding yourself a year older, and not an hour richer; a time for balancing your books and having every item in 'em through a round dozen of months presented dead against you? If I could work my will,' said Scrooge, indignantly, 'every idiot who goes about with 'Merry Christmas,' on his lips, should be boiled with his own pudding, and buried with a stake of holly through his heart. He should!'

'Uncle!' pleaded the nephew.

'Nephew!' returned the uncle, sternly, 'keep Christmas in your own way, and let me keep it in mine.'

'Keep it!' repeated Scrooge's nephew. 'But you don't keep it.'

'Let me leave it alone, then,' said Scrooge. 'Much good may it do you! Much good it has ever done you!'

'There are many things from which I might have derived good, by which I have not profited, I dare say,' returned the nephew: 'Christmas among the rest. But I am sure I have always thought of Christmas time, when it has come round—apart from the veneration due to its sacred name and origin, if anything belonging to it can be apart from that—as a good time: a kind, forgiving, charitable, pleasant time; the only time I know of, in the long calendar of the year, when men and women seem by one consent to open their shut-up hearts freely, and to think of people below them as if they really were fellow-passengers to the grave, and not another race of creatures bound on another journey. And therefore, uncle, though it has never put a scrap of gold or silver in my pocket, I believe that it *has* done me good, and *will* do me good; and I say, God bless it!'

The clerk in the tank involuntarily applauded: becoming immediately sensible of the impropriety, he poked the fire, and extinguished the last frail spark for ever.

'Let me hear another sound from *you*,' said Scrooge, 'and you'll keep your Christmas by losing your situation. You're quite a powerful speaker, sir,' he added, turning to his nephew. 'I wonder you don't go into Parliament.'

'Don't be angry, uncle. Come! Dine with us to-morrow.' Scrooge said that he would see him—yes, indeed he did. He went the whole length of the expression, and said that he would see him in that extremity first.

'But why?' cried the nephew. 'Why?'

'Why did you get married?' said Scrooge.

'Because I fell in love.'

'Because you fell in love!' growled Scrooge, as if that were the only thing in the world more ridiculous than a merry Christmas. 'Good afternoon!'

'Nay, uncle, but you never came to see me before that happened. Why give it as a reason for not coming now!'

'Good afternoon!' said Scrooge.

'I want nothing from you; I ask nothing of you; why cannot we be friends?'

'Good afternoon!' said Scrooge.

'I am sorry, with all my heart, to find you so resolute. We have never had any quarrel, to which I have been a party. But I have made the trial in homage to Christmas, and I'll keep my Christmas humor to the last. So A Merry Christmas, uncle!'

'Good afternoon!' said Scrooge.

'And A Happy New Year!'

'Good afternoon!' said Scrooge.

His nephew left the room without an angry word, notwithstanding. He stopped at the outer door to bestow the greetings of the season on the clerk, who, cold as he was, was warmer than Scrooge; for he returned them cordially.

'There's another fellow,' muttered Scrooge, who overheard him: 'my clerk, with fifteen shillings a-week, and a wife and family, talking about a merry Christmas. I'll retire to Bedlam.'

This lunatic, in letting Scrooge's nephew out, had let two other people in. They were portly gentlemen, pleasant to behold, and row stood, with their hats off, in Scrooge's office. They had books and papers in their hands, and bowed to him.

'Scrooge and Marley's, I believe,' said one of the gentlemen, referring to his list. 'Have I the pleasure of addressing Mr. Scrooge, or Mr. Marley?'

'Mr. Marley has been dead these seven years,' Scrooge replied. 'He died seven years ago, this very night.'

'We have no doubt his liberality is well represented by his surviving partner,' said the gentleman, presenting his credentials.

It certainly was; for they had been two kindred spirits. At the ominous word 'liberality,' Scrooge frowned, and shook his head, and handed the credentials back.

'At this festive season of the year, Mr. Scrooge,' said the gentleman, taking up a pen, 'it is more than usually desirable that we should make some slight provision for the poor and destitute, who suffer greatly at the present time. Many thousands are in want of common necessaries; hundreds of thousands are in want of common comforts, sir.'

'Are there no prisons?' asked Scrooge.

'Plenty of prisons?' said the gentleman, laying down the pen again.

'And the Union workhouses!' demanded Scrooge. 'Are they still in operation?'

'They are. Still,' returned the gentleman, 'I wish I could say they were not.'

'The Treadmill and the Poor Law are in full vigor, then?' said Scrooge.

'Both very busy, sir.'

'Oh! I was afraid, from what you said at first, that something had occurred to stop them in their usual course,' said Scrooge. 'I'm very glad to hear it.'

'Under the impression that they scarcely furnish Christian cheer of mind or body to the multitude,' returned the gentleman, 'a few of us are endeavoring to raise a fund to buy the Poor some meat and drink, and means of warmth. We choose this time, because it is a time, of all others, when Want is keenly felt, and Abundance rejoices. What shall I put you down for?'

'Nothing!' Scrooge replied.

'You wish to be anonymous?'

'I wish to be left alone,' said Scrooge. 'Since you ask me what I wish, gentlemen, that is my answer. I don't make merry myself at Christmas, and I can't afford to make idle people merry. I help to support the establishments I have already mentioned: they cost enough: and those who are badly off must go there.'

'Many can't go there; and many would rather die.'

'If they would rather die,' said Scrooge, 'they had better do it, and decrease the surplus population. Besides—excuse me—I don't know that.'

'But you might know it,' observed the gentleman.

'It's not my business,' Scrooge returned. 'It's enough for a man to understand his own business, and not to interfere with other people's. Mine occupies me constantly. Good afternoon, gentlemen!'

Seeing clearly that it would be useless to pursue their point, the gentlemen withdrew. Scrooge resumed his labors with an improved opinion of himself, and in a more facetious temper than was usual with him.

[Dickens' Christmas Carol.

ADVICE TO YOUNG MEN.

The following is from the New York Tribune. We much incline to think it a true and good Sermon.

"Go forth into the fields!"

We offended a number, months ago, by bluntly telling our young men that too many of them are trying to live by selling goods, and that the cure for their complaint is to be found in going *bona fide* to work. We are impelled to repeat the provocation.

It is a sore evil that Labor, so essential to Health, Vigor and Virtue, is generally regarded with aversion. Even those who boast that they live by straight-forward hard work are almost uniformly seeking to escape from their condition. Even the substantial, thrifty Farmer, whose life is or might be among the happiest, is apt to train his darling son for a profession or put him into a store. He laudably wishes to put him forward in the world, but he does not think that half the time and expense bestowed in making him an average Lawyer or Doctor would suffice to make him an eminently intelligent and scientific Farmer—a model and blessing to the whole Country. Why will not our thrifty Farmers think of this! The world is surfeited with middling Lawers and Doctors—the gorge even of Iowa rises at the prospect of a new batch of either; of tolerable Clergymen there is certainly no lack, as the multitude without societies bears witness; and yet here is the oldest, the most essential and the noblest of employments, on which the full blaze of Science has hardly yet poured, and which is to-day making more rapid strides and affords a more promising field for intellectual power than any other, comparatively shunned and neglected. Of good, thoroughly educated, at once scientific and practical Farmers, there is no where a super abundance. Every where there is need of this class, to introduce new processes and improve old ones, to naturalize and bring to perfection the plants, grains, fruits, &c. we still import from abroad when we might better produce them at home—to introduce a proper rotation and diversification of crops—to prove and teach how to produce profitably the most Grain to the acre—in short, to make Agriculture the pleasing, attractive, ennobling pursuit it was providentially designed to be. There is no broader field of usefulness—no surer road to honorable eminence. The time will come when, of the men of the last generation, Arthur Young will be more widely honored than Napoleon. But while the true Farmer should be the most thoroughly educated and well informed man in the Country, there are many of our old Farmers, even, who will cheerfully spend a thousand dollars to qualify one son for a profession, yet grudge a hundred each to educate the three or four less favored who are to be Farmers. There are Farmers who cultivate hundreds of acres and never look into a book on Agriculture, though they would not countenance a Doctor or Clergyman who had studied no works on Medicine or Theology. What a world of mistakes and inconsistencies is displayed all around us.

But we rejoice to believe the world is mending in this regard. There are Farmers yet who persist in crowding their sons into the already glutted Professions or into Trade, but the current is turning. We know that our best City people are looking for places for their sons with Farmers—the only difficulty being to find fit places to instruct them in Agriculture as they should be instructed. An old friend who has lived many years in this City, and saved something considerable by the way, has just purchased a farm on which to retire to educate his sons for good Farmers. He is in easy circumstances, and deems this the best profession he can give them, and he is right. There are hundreds silently preparing to go and do likewise.

We say, then, once more to our Young Men who are yet seeking some opening for a livelihood, "Go forth into the fields!" Do not linger about the Cities, thinking that employment as Clerk or something like it must come at last, for the prospect is gloomy. There are, and, though the disease is abating, will long be, too many young men ambitious to wear kid gloves and chat across the counter with the ladies. If there were to-day employment for twenty thousand additional Clerks in our City, there would in two months be many more young men here in want of Clerkships than at present. The supply of embryo Merchants exceeds the demand frightfully, and will continue to do so. To come here looking for a Clerkship, is to enter into a competition with ten thousand to see which can starve longest. Even if you were sure of a place at once, you would act unwisely in taking it. Trade is limited and capricious, but the bounties of Nature are steady and inexhaustible.

There are thousands in all our Cities who are well employed and in good circumstances; we say, let these continue, if they are, content, and feel certain that the world is better for their daily doings. There are other tens of thousands who *must* stay here, as things are; having no means to go elsewhere, no skill in any arts but those peculiar to City life, and a very limited knowledge; these *must* stay, unless something should transpire out of the common course of events. There are other tens of thousands annually arriving from Europe, who, however valuable acquisitions to the country, must contribute to glut the market and depress the price of Labor of all kinds in our City—some of these must remain here till they can obtain means and knowledge to go elsewhere. But for young men from our own happier Agricultural districts to crowd into the great Cities or into villages, in search of clerkships and the like is madness—inhumanity to the destitute—moral suicide. While nine-tenths of our States are a waste wilderness, and all our marts of Trade overflow with eager seekers for employment, let all escape from Cities who can, and all who have opportunities to labor and live in the Country resolve to stay there.

CASSIUS M. CLAY ON SLAVERY.

"To say that I am an Abolitionist, in the sense in which the enemies of a moral progress would have you believe, that I would sanction insurrection and massacre; my wife, children, mother, brothers and sisters, and relation and friends, are all hostages for my sincerity, when, restraining myself to the use of courteous terms, I repel the unjust and dishonoring imputation. That I am an Abolitionist in the sense that I would take away, without just compensation, the rights of property in the slaves, which the laws secure to me and to some thirty or forty thousand citizens of Kentucky, my letter to the Tribune, which is before the world, disproves.

"Still, sir, I am an Abolitionist. Such an Abolitionist as I have been from my boyhood—such an Abolitionist as I was in 1836, when I declared in my place in the House of Representatives, to which I was just then eligible, that if the Constitution did not give us power to protect ourselves against the infernal slave trade, that I renounced it, and would appeal to a Convention for a new one. Such an abolitionist as I was in 1840, when I declared in the same House of Representatives, that I wished to place the State of Kentucky in such a position by sustaining the law of 1833, that she could move at at any time she thought it conducive to her highest interest, to free herself from slavery.—Such an abolitionist as I have ever avowed myself in public speeches and writings to the people of this district, that if Kentucky was wise enough to free herself from the counsels of proslavery men, that slavery would perish of itself by voluntary action of masters and the irresistable force of circumstances which would convince the people to the use of free instead of slave labor, as every way most advantageous. Such an abolitionist, as were the band of immortal men who formed the federal Constitution, who would not have the word 'slave' in that sacred instrument, am I. Such an abolitionist as was Washington, who, so far from lending countenance to the propagation of slavery, as you are now doing, declared that on all proper occasions his influence and his vote should be cast for the extinguishment of slavery among men, am I also. Such an abolitionist as was Jefferson the great father of Democracy, whom you all profess to follow, who foretold, what has since partially come to pass, that slavery, if not destroyed, would jeopardize and finally extinguish the liberties of the whites themselves; who foresaw, with an unerring glance that the slavery of the black race, if not remedied by the whites, would at last remedy itself; such an abolitionist am I also. And being such, I take issue with the opinion which has been here today, as it has been often elsewhere, most dogmatically advanced, that the question is "whether the whites shall rule the blacks, or the blacks shall rule the whites." Such an issue is false in theory, false in practice, and as proven to be false by all experience. It is derogatory to human nature and blasphemy against God himself.

"All America, except Brazil and the United States, have freed their slaves; and are the whites slaves in consequence? At the Revolution, on the day of the Declartion of Independance, all the States held slaves, not excepting Massachusetts. Now there are thirteen non-slaveholding States: are those ten millions of Northerners slaves? Great Britain, in conjunction with all Europe, except the miserable anarchies of Spain and Portugal, have long since emancipated many slaves, and now, in the year 1843, to her honor be it spoken, having liberated 80,000,000 of her East India serfs, in all her wide domains, which touch on every sea, and embrace every clime under the whole Heaven, there is not, nor indeed can be, a single slave—and is she enslaved? No, she has sense enough to know, and heart enough to feel, that it is justice, honor and glory which secure the liberties of a people and make them invincible and immortal.

"Do gentlemen take the absurd position that one hundred and eighty thousand freed men could enslave Kentucky? West India emancipation proves that the great majority of freed men could be employed economically in the same offices at small wages, which they now fill, with perhaps more ease and safety than now exist. But should they prove turbulent, for which there would be no cause, and which no man in his senses, believes would happen, and were I disposed to indulge in that vaunting spirit, which to-day has so powerfully infected us;—with five thousand such troops as these, I have the honor to command, to whom gentlemen have been pleased to allude in a manner so complimentary at my expense, I would undertake to drive from the State the assembled one hundred and eighty thousand in arms. They further tell us, with most reverential gravity, that 'God has designed some men for slaves, and man need not attempt to reverse the decree; it is better that the blacks should be slaves than the whites.' This proposition which I denounce as utterly false, passes away before the glance of reason, as the dew before a summer's day.

"I shall admit, merely for the sake of argument, that some men always have, and possibly will perform menial offices for the more fortunate. Let the law of nature or of God have its undisturbed action—let the performance of those offices be voluntary on the part of servants, and that beautiful harmony by which the highest intellect is united by successive inferior links to the lowest mind, will never be disturbed.—The sensitive and highly organized and intellectual, will gradually rise from service to command: the stolid, the profligate, the insensible, and coarsely organized will sink into their places: the law of God and enlightened freedom will still be preserved, and the greatest good to the greatest number be secured forever. But when by municipal law, and not by the law of fitness, which is the law of nature not regarding the distinction of morals, mind or body, whole classes are doomed to servitude, when the intellectual, the sensitive, the foolish, the rude, the good, the bad, the refined, the degraded, are all depressed to one level, never more to rise forever, then comes evil—nothing but evil—like as from dammed up waters or pent up streams, floods and explosions come slowly, but come at last—so nature mocks with temporary desolation at the obstacles man would oppose to her progress, and at length, moves on once more in all the untrammelled vigor and unfading loveliness, which, from eternity, was decreed.

"That the black is inferior to the white, I readily allow; but that vice may depress the one, and virtue by successive generations elevate the other, till the two races meet on one common level, I am also firmly convinced. Modern science, in the breeding and culture of other animals than man, has most fully proved this fact, which the ablest observers of man himself all allow, that mental and moral and physical development transmit their several properties to the descendants—corroborating by experience the Divine decree, that the virtues and the vices of the father shall be visited on the children to the third and fourth generation. In the capitals of Europe, blacks have attained to the highest places of social and literary eminence. That they are capable of a high degree of civilization, Hayti daily illustrates. There we have lately seen a revolution, conducted in a manner that would do honor to the first people on earth, one of the avowed grounds of which was that President Boyer neglected to secure general education to the people, a consideration that should make some vaunted States blush in comparison. After the expulsion of the tyrant, they set about forming a more republican constitution, admitting the whites who had participated in their dangers and success, to all the rights of citizenship.

"If history be true, we owe to the Egyptians, said to be of the modern Moorish race, the arts and sciences and our early seeds of civilization. How many centuries did it take to bring them to perfection? When we reflect how little time the negro race has been under the influences of other civilized nations, and the rapid progress they have made in an upward direction, we have no reason to treat them with that absurd contempt, which in both the eye of reason and religion stands equally condemned. Why then, I am tauntingly asked, by both pro slavery and anti-slavery men, do I hold slaves? Uninfluenced by the opinions of the world, I intend, in my own good time, to act, or not to act, as to me seems best in view of all the premises. Yet, I thus far pledge myself, that whenever Kentucky will join me in freeing ourselves from this curse, which weighs us down even unto death, the slaves I own, she shall dispose of as to her seems best. I shall ask nothing in return; but the enhanced value of my land which must ensue gradually from the day that we become indeed a free and independent State. I will go yet further—give me *free labor*, and I will not only give up my slaves, but I will agree to be taxed to buy the remainder from those who are unwilling or unable consistently, with a regard to pecuniary interest, to present them to the State, and then I shall deem myself and my posterity richer in dollars and cents, even than we were before."

THE NEW ENGLAND PRIMER.—Improved, for the more easy attaining the true reading of English. To which is added the Assembly of Divines and Mr. Cotton's Catechism. Boston: Printed by Edward Draper, at his Printing Office, in Newbury street, and sold by John Boyle, in Marlborough street. 1777.

Mr. J. Webster, of Hartford, in the good land of blue laws and wooden nutmegs, has just conferred an inestimable benefit upon all New England, by a reprint and *fac simile* of 'the Primer.' It is imitated with great accuracy from a copy formerly owned and used by a Society of Ladies in Boston, formed in the time of Whitefield, for improvement in personal piety. 'Once a quarter,' said their rules, 'the exercises shall be so shortened, as to have room to ask ourselves the Assembly's Shorter Catechism, that so we may keep in our minds that excellent form of sound words.' Type of New England Orthodoxy and 'true reading of English,' as they were taught to the little sinners who knew they 'deserved to die, by their forefathers' fall'—what commendation is too great for the man who re-produces them, in exact resemblance, to the eyes of this profane generation! Mr. Webster, who vends, itinerantly, the copies of his reprint, modestly observed to us that it was as nearly a *fac simile*, as the state of the arts in the present age would permit. We felt the force of his observation; for we had a copy once, far descended, when we were about the age of that 'young Timothy,' who 'learnt sin to fly;' and though we are willing to accord to 'the arts' of the present day some imitative power, we miss some of the glories of that illuminated alphabet of history, ranging from Adam's fall to Zacheus's *elevation*, in which our chief delight was ever centered.—The fault must be in *the arts*—the worthy publisher was right, to speak so modestly. Still, his imitations are highly respectable, and give a valuable idea of the splendors of the original page.

The reader of the present day may need to be reminded that he will here find that warning 'Dialogue between Christ, Youth and the Devil.' This remarkable piece certainly suggested to Goethe the plan of his Faust. But we chiefly hail this edition, as affording to the present generation the means of determining that long disputed controversy about the number of Mr. John Roger's family. The reader can count the whole of them with as much ease, as the grim men-at-arms who stand up in the wood cut by the side of Mrs. Rogers, to keep their father in the flames; or as easily as the poor Martyr himself who at that 'sorrowful sight' of his babes, was 'not the least daunted.' Pious John Rogers, 'Minister of the Gospel in London,' first martyr in bloody Mary's reign, now a saint in Heaven! Who can forget thee, as thou standest in that awful suffering, with thy children before thee, to become the teacher of religious liberty to generations yet unborn.

PORTRAIT OF DR. CHANNING, 37½ cents. Just received a few copies of a Portrait of Dr. Channing, from a steel plate—price 37½ cts. For sale by W. CROSBY & CO., 118 Washington st. n11

MEDICATED VAPOR BATH-ESTABLISHMENT, AND ASYLUM FOR THE SICK, No 12 Franklin street, Boston. Dr. M. M. MILES would respectfully inform his friend and the public generally, that he has removed from Graphic Court to the above named place, where he will be able to pay more attention to their comfort and convenience. He has taken a commodious house in one of the most pleasant, quiet and central streets in the city, which he has fitted up with every regard to the accommodation of the invalid. Patients are always under his immediate care, and can be boarded at a reasonable rate while they may wish to remain at his house. All who may patronize this establishment can depend upon thorough medical treatment; and every means will be used to render their situation pleasant, and to effect a cure in the shortest possible time.

He has likewise secured the services of Mr HENRY B. MAY, as an assistant.

Ladies who may wish to enjoy the luxuries of this celebrated Vapor Bath, or who may require medical aid will be waited upon by accommodating Female Attendants and the best of Nurses. Their department is entirely disconnected from that of the Gentlemen.

The variety of diseases and their prevalence in our climate, together with the advantage taken of this circumstance by avaricious and unskilful men in the fabrication of every sort of medicine, and the application of injurious agents for the restoration of the patient, renders it highly necessary that the public should thoroughly examine the means which they take to get relief; such an examination is freely challenged for the course here pursued.

He has found by long experience that the Whitlaw Medicated Vapor Bath is one of the most efficacious agents ever invented for removing every kind of disease that preys upon the human system; and in connection with other appropriate medicines, it will effect a permanent cure in all cases within the reach of human skill; and it has proved a remedy in hundreds of cases, when every thing else has failed—this is particularly the case with consumption, that malignant malady which sweeps away so large a number of both young and old. The lungs are reached by inhaling the vapor of the Bath, and this will often restore them to health. When the patient is beyond recovery, the pain and suffering so often attending the last stages of the disease, are alleviated by inhalation.

The Medicated Vapor Baths are moreover esteemed a great luxury by many who have no particular disease, being far superior to any other kind of Bath. For the healthy, it is the surest, safest and easiest mode of getting a clean skin, especially in wintry weather.—The Baths are varied, to adapt them to various constitutions and diseases; and they may be advantageously taken by all, from the most athletic and robust, down to the most delicate and feeble, without apprehension of taking cold; the use of them proving a tonic, and consequently invigorates and fortifies the system. They are highly recommended by the first Physicians in this country and in Europe. Persons can take them under the advice of their own Physicians, and rely upon their directions being rigidly adhered to.

He is also agent for the sale of Hicks & Miner's Portable Vapor Bath, which can be medicated in a few minutes with Sulphur, Chlorine, Sulphuret of Iodine, Soda and Potash; Vegetables and essential oils. It contains all the elements of its operation within itself—It is well recommended by Physicians of the highest standing throughout the country—Patronized by the New York City Hospital, and gives entire satisfaction wherever it has been introduced. Circulars containing certificates and directions are furnished with each Bath.

These Baths can be administered to persons who may be confined at their houses in the city and vicinity.

Dr. M's system of practice differs in many of its features from any other. The valuable medicines which he makes use of are also for sale at his Dispensary.

The following is an extract from a communication published in the Boston Transcript, a short time since:

'We wish through the medium of your columns, to call the attention of the public more particularly to the establishment kept by Dr Miles. Having ourselves enjoyed the luxury of Dr Miles's Medicated Vapor Bath, and having also been benefitted by his medical treatment, we feel a pleasure in recommending him and his establishment to public patronage. We can assure the public that as a means of cleansing the skin, the Vapor Baths are infinitely superior to any other, and are besides, among the greatest luxuries that can be enjoyed.

Dr Miles, besides being a very kind and sympathising man, and an able and skilful practitioner, is also a gentleman of unblemished moral character, and he enjoys the confidence and respect of many among the first classes in the city, who have bestowed on him a liberal patronage.

We recommend the sick, both in the city and country, to his care; and we assure them and the public, that if they will but once have recourse to the Medicated Vapor Bath, they will require no solicitation to continue the practice as occasion may require.

PHINEAS CAPEN, Probate Office.
SAMUEL H. GREGORY, 25 Court st.
A. A. CHILDS, 26 Washington street.
d2 6m

A CARD TO INVALIDS. SILAS DURKEE, M. D., Member of the Massachusetts Medical Society, and of the Boston Medical Association, has taken the large and convenient house No. 26 Howard street, Boston, and fitted it up as a PRIVATE HOSPITAL for INVALIDS.

In important and difficult cases, the services of the most skilful and experienced physicians in the city will be had in consultation: and patients who place themselves under the care of Dr. D., and who wish to avail themselves of the advantages of a private Hospital, may be assured that every effort will be made for their comfort and well being.

An apartment has been fitted up with apparatus for administering the *Iodine Bath and Sulphur Bath*, as they are now given at the principal hospitals of London and Paris. The effect of these baths upon the system is similar to that of the warm springs of Virginia, and the Iodine fountain of Saratoga, and they are often entirely efficacious in the cure of many complaints of long standing, which have resisted the ordinary modes of treatment.

☞ Terms $6 to $12 per week. j10

ONE PRICE SYSTEM. DANIELL & CO., wholesale and retail dealers in DRY GOODS, No. 201 Washington st., Boston.

Silks, Linens, Shawls, Alepines, Quilts, Blankets, Cottons, Flannels, House-Keeping Articles, and Mourning Goods.

Our customers are assured that we still adhere strictly to ONE PRICE.

Every article is marked at a small profit, and no salesman is permitted to deviate from the Fixed Price either way. a15

BOOTS AND SHOES. *Theo. H. Bell*, 155 Washington st., opposite the Old South Church, would respectfully inform his friends and the public in general, that he has received his full supply of Fall and Winter Boots and Shoes, of every style and quality, consisting in part of

Ladies Kid and Morocco village lace,
do do do low lace,
do Gaiter Boots,
do Gaiter Shoes,
do Kid Ties and Slips,
do Bronze and Fawn Ties,
do India Rubber Shoes,
do Calf and Grain Ties,
do Fur lined Walking Shoes,
do Lasting Lace,
do Buckskin Ties, &c.
Gents Calf pegged Boots,
do Kip do do
do Stout do do
do Seal do do
do Calf sewed fine Boots,
do Water Proof,
do Cork soled,
do Calf peg'd, sewed, high cut Shoes,
do Gaiter and Kid Dancing Pumps,
Boys' and childrens' calf and stout Boots.

Also, Boys', Misses and Children's Shoes, of every style and quality; also, a large assortment of French Shoes. Purchasers are requested to call and examine the above stock before purchasing elsewhere, as they can depend upon having a first rate article at the lowest cash price. 3mis n25

THE PNEUMATIC SHOWER BATH, Invented, Manufactured and for sale by N. WATERMAN, at his Furnishing Rooms, 85 Cornhill, 6 Brattle st. and 73 Court st.

The above in connection with his Bathing Pan, is just the thing for all who desire the luxury of a daily Bath, (warm or cold) for the following cogent reasons, viz: It is portable, occupies little room, requires a small quantity of water, and costs but little money.

Catalogues of his extensive assortment of Family Wares furnished to all who may honor him with a call.

Those on the eve of house-keeping will find this establishment peculiarly adapted to their wants.

☞ Families, Hotels, Steamboats and Packet Ships, furnished with every thing appertaining to the Kitchen department. PRICE, $1,50. a29

NECK STOCKS. The largest assortment of Neck Stocks in the city, may be found at KIMBALL'S CLOTH and FURNISHING STORE, No 28 Washington street. At this place a general assortment of all articles suitable for gentlemens' wear may be obtained. Constantly on hand, a general assortment of CLOTHS, CASSIMERES and VESTINGS, which will be cut or made to order in the best manner and at the very lowest prices.

Customers to this establishment are reminded that our business is conducted *strictly* on the ONE PRICE SYSTEM. d23

SCHOOL BOOK AND STATIONERY STORE. LORENZO BURGE, No 223 Washington st., (under the Marlboro' Hotel,) Boston, offers at wholesale and retail, a general assortment of BIBLES, MISCELLANEOUS, SCHOOL and JUVENILE BOOKS, STATIONERY and ACCOUNT BOOKS.

Also, PORTFOLIOS, POCKET BOOKS, PENKNIVES, RAZORS, SCISSORS, PENCIL CASES French and American POMADE, HAIR OILS, PERFUMES, Shaving, Cream and Toilette SOAP, Hair, Cloth and Tooth BRUSHES, &c. &c.

☞ Magazines, Music, Old Books, &c. bound in any style at short notice. 6m n25

PRESENTS FOR THE HOLIDAYS.

BOOKS—among which are the following in rich bindings:—Lockhart's Life of Scott; Moore's Life of Byron, with his Letters and Journal; Coleridge's Poems; Miss Gould's Poems; Cowper's Poetical Works; Remains of H. K. White; Goldsmith's Poems and Essays; Poets of America, illustrated; Shakespear's Dramatic Works, with a Life of the Poet; Selections from the Writings of Fenelon, by Mrs Follen; Fenelon's Thoughts on Spiritual Subjects; Poetry for Home and School; Lady of the Lake, and Poems; Marmion and other Poems; Burns' Works.

—ALSO—

Miniature edition of Coleridge's Poems; Thompsons' Seasons; Heman's Poems; Barton's, Poems; Montgomery's Poems; Lady of the Lake; Wadsworth's Poems; Pollock's Course of Time; Landon's, Southey's, Howitt's, and Sigourney's Poems; Lallah Rookh; Sacred Harp; Matins and Vespers; Spare Minutes; Knowledge and Love of God; Channing's Self Culture; Bible and Closet; Casket of Jewels; Goldsmith's Essays; Pocket Companion; Hours for Heaven; Private Hours; Flower Vase.

—LIKEWISE—

A good variety of Bibles, in plain and elegant Bindings.

FANCY ARTICLES.

Writing Desks, Port Folios, Work Boxes, Pocket Books and Wallets, Card Cases, Needle Books, Pencil Cases, French Boxes containing Billet and Note Paper, Envelopes, Wafers, Wax, &c.—Porcelain Slates and Tablets. For sale at SIMPKINS'S

Book and Stationery Rooms, No 21 Tremont Row d23

PROSPECTUS OF THE CHRISTIAN EXAMINER AND RELIGIOUS MISCELLANY, *Fourth Series*. It has been thought desirable, for different reasons, to unite the *Christian Examiner* and *Religious Miscellany* in one work, to be hereafter called the CHRISTIAN EXAMINER AND RELIGIOUS MISCELLANY. It is intended that the work shall combine the more popular character of the *Miscellany*, with the wider range of topics, and the more thorough discussion of great principles, hitherto embraced in the *Examiner*.

Theological subjects, historical, critical, and doctrinal, will not be neglected. It is believed that the age, and the denomination to which we belong, demand their discussion. But it is not meant that topics of this kind shall occupy a disproportionate space. The Editors intend that each number shall contain a portion of lighter and more familiar articles, and especially articles which address the religious sentiment and conscience, and which may serve to quicken the heart of the reader in holiness and love, and promote the great cause of practical religion. A part of every number will be appropriated to reviews, and due space will be given to Notices of recent publications and to Intelligence.

It will be the design of the Editors so to conduct the work as to secure the sympathy and co-operation of the great body of the denomination with which they are connected, and to meet the wants of the times. They have the assurance of aid, from a large number of those who have been former contributors to the *Examiner* and the *Miscellany*, and from others. Pains will be taken to render the publication worthy of the class of Christians whose opinions it is intended to represent.

Terms of Publication.—The work will appear with a new type, of the same character as that hitherto used for the *Examiner*, and on a page of the same size. It will be published once in two months, and each number will contain 144 pages,—8 pages more (making 48 pages more in the course of a year) than have been heretofore given in the numbers of the *Examiner*.—The price will be the same as that hitherto charged for the *Examiner*, that is, four dollars for the year,—payable on delivery of the second number.

The volumes of the *Examiner* have heretofore commenced with the March number. As it has been thought desirable that they should commence with the year, it is the intention of the present Editors to issue their first number on or before the first of February, and their second number on the first of March. After which, the numbers will be issued every two months, and invariably on the first day of the month.

The Editors of the work are Rev. ALVAN LAMSON, D. D., and Rev. EZRA S. GANNETT, D. D.

The arrangements entered into for carrying on the work render a large addition to its subscription list necessary, and we therefore earnestly request clergymen and others interested in supporting the principal journal of the denomination, to co-operate with us in extending its circulation.

WILLIAM CROSBY, *Publisher*,
118 *Washington Street, Boston.*
Boston, December, 1843. d23

FOR THE BENEFIT OF THE DEAF.—This is to certify that my wife, having been afflicted with the loss of hearing for a year and a half, has suddenly recovered the same by the use of SCARPA'S OIL FOR DEAFNESS. It was with much reluctance that she made trial of it, considering it, at first as quack Medicine;